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OUTLINES OF MISSIONARY HISTORY

ALFRED DEWITT MASON

Gall's Stereographic Projection

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Franz Joseph Land
Spitsbergen
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Arctic Circle
Lapland
Iceland
Scandinavia
Siberia
British Isles
Russia
EUROPE
ASIA
France
Mongolia
Turkestan
Spain
Algeria
Morocco
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Persia
Tibet
China
Sahara
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India
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Equator
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Ascension
St Helena
INDIAN OCEAN
Madagascar
Tropic of Capricorn
AUSTRALIA
Tasmania
Supposed Antarctic Continent
PREVAILING RELIGIONS
Catholics
Protestants
CHRISTIANS
MAHOMMEDANS
BUDDHISTS
BRAHMINS
HEATHENS
Greek
Armenian
Abyssinian
EASTERN CHURCH

Outlines of Missionary History

By

ALFRED DEWITT MASON, D. D.

LECTURER ON THE HISTORY OF MISSIONS IN THE UNION MISSIONARY TRAINING INSTITUTE, BROOKLYN, NEW YORK.

Revised Edition with Maps

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TO MY WIFE,

ELIZABETH SWAIN MASON,

WHOSE ZEAL AND FAITH HAVE INSPIRED MANY TO LABOR FOR THE EXTENSION OF GOD'S KINGDOM, THIS BOOK IS AFFECTIONATELY DEDICATED.

INTRODUCTION

The voices that are coming out of the East with increasing frequency in these days are being listened to more than formerly and with distinct advantage to ourselves. They not only interpret to us the life and thought of other peoples, but they convey to us the careful observations of those who have gone out from amongst us upon the errands of God and of the Church and who have cast in their lot with those people. One of these latter has recently sent out with peculiar force an appeal to which this book is a distinct and somewhat unique response.

The thought that thus comes to us and which should be given heed to with especial care at this time, is that, if the evangelization of the world is a truer conception of the duty of the Church than mere proselytism for its own sake, the conception of the Church's responsibility must deepen into something very much more than mere interest in foreign missions, and her efforts must be something more than the purely superficial attempts to keep up that interest by the spectacular attractions and displays which may momentarily arrest the eye, but can not so assuredly and permanently affect the heart. If missionary work has to depend upon the power of keeping up such an interest its day is past. It is not interest alone,

but passion—the passion that comes from full knowledge, deep living and high thinking that the Church needs.

There is, of course, a right place for these things. But while the interest of the child is child-like, the mere interest of the adult is childish. Let us have interest in the Sunday school, but let us have passion in the Church, based upon some knowledge of its progress. We must expect from the Church more than interest in that work of redemption for which Christ endured the agony of a Gethsemane and the heartbreak of a Calvary. The Master went to His death amidst apparent failure and defeat, content to foresee the result of that travail of His soul which should satisfy. The work which was thus initiated by the passion of Christ can hardly be carried on only as it appeals to the interest of the Church.

This book, which so well attains the object that the author sets himself, of presenting an outline of missionary history from the earliest times, covering all the so-called missionary continents and islands, and including within its wide scope that same missionary work of the Church which is carried on at home is, in my judgment, a very distinct contribution to missionary literature in general, and in particular to the meeting of this special appeal that comes out of the mission field.

There is another impression which a perusal of it can not but leave upon the mind of the reader. Ample illustration is afforded of the truth of Prof. Lindsay's profound observation:

"History knows nothing of revivals of moral living apart from some new religious impulse. The motive power needed has always come through leaders who have had communion with the Unseen." One, therefore, reads again with peculiar satisfaction, in the pages of this book, that in the great advances of the Christian Church God has raised up continually as leaders those "that do know their God" and have thus accomplished "exploits" in His name.

By reason of the emphasis which the developments of recent decades have placed upon the Far East, conspicuous names connected with those lands are more familiar to us. But it is with some surprise and with deep interest that one is both reminded and informed of the splendid leadership which has been afforded to the Church in the history of its early progress in Europe, and of its later remarkable achievements in Africa and the Islands of the Sea. Thus the oft-repeated statement that missionary biography is one of the most fruitful means of deepening and making more abiding the interest in the missionary operations of the Church is again strikingly illustrated in this book.

It is with peculiar pleasure that I find myself associated in this very limited way with the author in the admirable purpose that lies behind this book and which he has carried out with so much success.

WILLIAM I. CHAMBERLAIN,

Corresponding Secretary, Board of Foreign Missions of the Reformed Church in America.

PREFACE

This book has grown out of a necessity. For some years past it has been the annual privilege of the writer to conduct a class of students through a short course in the History of Missions. His endeavor has been to acquaint them sufficiently with the topic to induce a further interest in it without burdening the memory with a mass of dates, names and incidents which might soon be forgotten. A text-book along these lines does not seem to be at present attainable. In this book the attempt has been made to so combine a reasonable fullness of detail with some vividness of description and with the personal touch which accompanies a biographical treatment of the topic, that not only the student but the general reader may be led to pursue the subject further as time and opportunity may permit.

Grateful acknowledgment is made to the Rev. William I. Chamberlain, Ph. D., D. D., the Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America, for his introductory word and his many helpful suggestions, and to the numerous authorities to whom reference has been made and whose words, in many instances, have been quoted in full so that they may thus give personal expression to their statements and views.

If what has now been written shall conduce in any degree to awaken or deepen the reader's interest in the "wonderful works" which through His messengers Christ has wrought among the nations of the earth, the purpose of this book will have been attained.

A. DeW. M.

Brooklyn, N. Y., March, 1912.

Note to Third Edition

The adoption of these "Outlines" as a textbook by many missionary schools and training classes having created a steady demand for it, a revised edition was published in November, 1915, and now another edition is called for.

Advantage has therefore been taken of this opportunity to revise some portions of the book and to add to it a chapter (XVIII) on "The Effect of the World War upon Missions." A set of questions has also been provided for the use of leaders who may desire them; the bibliography and statistics revised and a new, and it is believed, an original feature added in a series of charts showing the Expansion of Christianity.

With these revisions and additions this book is again sent forth with a prayer of thanksgiving for its past usefulness and of petition for its continued usefulness in the future.

A. DeW. M.

October, 1921.

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Outlines of Missionary History

CHAPTER I

INTRODUCTORY

The History of Christian Missions is a topic of wide scope and large importance. It has to do with the motives and the deeds of those who, from the time of the Great Commission to the present day, have gone up and down the highways and the byways of earth proclaiming to all men, [1] "The Kingdom of heaven is at hand; repent ye and believe the gospel." It is one of the great departments of the records of human thought and interests, and some knowledge of it is therefore essential not only to the student, but as well to the man of affairs who is interested in the origin and development of the greatest enterprise that has ever engaged the thought or action of mankind.

At the very beginning of such a study it is necessary to have some clear and brief definition of our topic, and the one that is suggested in the answer to the natural query, "What is Christian missions?" is this, "Christian missions is the proclamation of the gospel to the unconverted according to the command of Christ."

Let us dwell a moment on the important words of this definition.

[1] Mark 1:15.

The root idea of the word "mission" or "missions" is to send (Latin, *mitto*). The missionary is, therefore, one who is sent. He is simply a messenger. He goes not at his own initiative, nor to accomplish a purpose which he has originated, but as the agent of the one who sends him and to do that for which he is commissioned; and the more absolutely he succeeds in simply representing the One who has sent him, and the more intelligently, faithfully and consecratedly he does his work, the more perfectly does he fulfill his mission.

Another word of importance in this definition is "proclamation," which literally means "to shout out" a thing. And that is the fundamental thought of the missionary message. We are to "cry aloud and spare not." Our word is one of warning as well as of good news—"Except ye repent, ye shall all likewise perish," and who would think of ever sounding an alarm in a gentle whisper or with soothing accents?

The message thus proclaimed is "the gospel," the good news, the message of which Christ Himself was the first messenger, [2] "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life;" [3] "The Son of man is come to seek and to save that which was lost." This "good news" includes all the blessings that accompany and flow from the gospel. Civilization,

[2] John 3:16. [3] Luke 19:20.

good order, progress, peace, humanity, liberty of life and thought and speech,—all that men deem worth living for, is the fruit of the gospel.

Another vital term of this definition is "the unconverted," signifying those either who through ignorance do not know or through willfulness or indifference neglect or reject the gospel. These are sometimes called "heathen," sometimes "pagan," sometimes "unbelievers," sometimes "non-Christian," but all are comprehended in the word "unconverted,"—not turned to Christ. They are like those to whom the prophet cried, [4]"'Turn ye, turn ye, for why will ye die, O house of Israel," and those others to whom the Saviour Himself said in sorrow, [5]"'Ye will not come unto Me that ye might have life."

These unconverted are found everywhere. Darkest Africa hides no sadder cases of sinful rejection of the Christ than does enlightened America. We talk about foreign missions, or home missions, or city missions; but all these terms are simply convenient designations of relative situation, and no discrimination as to their worth or need, such as is often thoughtlessly made, should ever be expressed. In each case, and whether the sinner is such through excusable ignorance or inexcusable willfulness, the danger is the same, and the remedy is one, even as the drowning man must be rescued from his peril, whether his danger has arisen from a reckless disregard or an

[4] Ezek. 33:11. [5] John 5:40.

utter ignorance of the power of the mighty tide that is dragging him down to death.

Finally, in our definition, we must recognize that the only right we have to go as messengers to the unconverted with the gospel of salvation through Christ is the fact that He has commanded us to do so. [6]"Go ye, therefore, and disciple all nations" is not a polite request, not the mere expression of a wish, not a simple suggestion; but a short, sharp, direct, explicit, peremptory and permanent order from the Great Captain of our salvation to us, His soldiers, "Go." To be obedient and faithful to Him, we must go in person or by substitute, with direct or indirect appeal, through our influence or by our gifts, and wherever we can reach the unconverted we must bring to them the one supreme message, [7]"The Kingdom of heaven is at hand, repent ye and believe the gospel."

[8]"Go ye into all the world and preach the gospel to every creature" was the final, the most imperative and the most inclusive command of the risen Christ. In it the Christian Church of every age should perceive her universal message and her most important duty.

After the question, "What is meant by Christian missions?" the next query naturally is, "What are the essential qualifications of the missionary?" "What must be the spirit of him who would carry to his fellow-men this message of salvation?" The answer to this is threefold:

[6]Matt. 28:19. [7]Mark 1:15. [8]Mark 16:15.

1. He must have the spirit of *Obedience*. The basis of his work is the command of Christ, and to make that command an actuality, the spirit of obedience to it must be the great foundation principle of the missionary's life. [9]"Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit," were Christ's words to His early disciples, and the fact remains the same to-day. The missionary does not go from his own free choice in the human sense,—an obligation is laid upon his soul, and with Paul he exclaims, [10]"Woe is me if I preach not the gospel." Thus driven by this inward sense of need, he goes forth to conquer the world for Christ, or to die in the attempt, his face toward the foe.

2. And he must also have the spirit of *Love*. Obedience may compel, but love will sustain him. [11]"Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I have commanded you." Obedience may be the foundation of the Christian's work, but love is the fair superstructure which rises beautiful and enduring upon the rock of faith-filled obedience to the Master's Word.

3. But even obedience and love will not wholly fit the man for his work. He may add to these the qualities of an educated mind, a refined and consecrated intellect, a persuasive manner and the knowledge and use of the best methods of work,

[9] John 15:16. [10] I. Cor. 9:16. [11] John 15:13, 14

and yet even all these are not wholly sufficient. One essential quality must be had—*Power,* that power which only the Holy Spirit can impart and without which the best meant efforts will be barren of results. The promise of Christ to His disciples was and still is, [12]"Ye shall receive *power* after the Holy Ghost is come upon you," and then, and only then, can they be "witnesses" who shall testify with convicting and convincing force to the mercy of God in Christ Jesus, and to the love of that Saviour who came into the world that the world through Him might be saved.

One other important question remains to be answered, "What have been and what are the principal motives which have influenced the Christian Church in the establishment and maintenance of missionary work?"

Five may be mentioned, of which the first is: The exaltation of Jesus Christ. This was probably one of the first and strongest motives in the early Church. Jesus Christ, through the preaching of the gospel by the apostles and their successors, had claimed the allegiance of the world as their Saviour. But His claim was not only disputed, but ridiculed. He was [13]"despised" as well as rejected of men. He was regarded as simply a condemned criminal, an offender against the Jewish law, who had been executed for the dreadful crime of blasphemy; or at best He was looked upon as [14]"beside Himself" with fanati-

[12] Acts 1:8. [13] Isa. 53:3. [14] Mark 3:21.

cism and ambition. His divinity was neither accepted nor understood. His doctrines of love and mercy seemed a confession of weakness. His humility was translated into fear or cowardice. In a word, Jesus Christ was considered as either a keen impostor or a harmful enthusiast and treated accordingly by the wise and the mighty of His day. It was, therefore, the first duty and the first effort of His disciples to show His true nature, the justice of His claims, the righteousness of His demands, the beauty and holiness of His character, and the divinity of His person and His work. To this all their efforts and all their preaching were directed, and so effectually that before three hundred years had elapsed after His birth the Roman world, which had so despised and slandered Jesus of Nazareth, was, in form at least, acknowledging Him as the Christ of God. And the same motive must still be potent, because there are still many in the world who in reality, if not by outward act, despise Jesus as greatly as did those enemies who delivered Him to Pontius Pilate. In Japan, not sixty years ago, the religion of Jesus was forbidden as a pestilential thing, and the Christian converts, if found, were compelled to trample on the cross. In many other lands to-day Christianity is despised, and even in nominally Christian countries thousands and millions are to be found who, by their attitude of contempt and hatred, [15] "crucify the Son of God

[15] Heb. 6:6.

afresh and put Him to an open shame." It must still, therefore, be a strong motive of the Christian missionary, whether at home or abroad, to exalt Jesus, to show the loveliness of His character, the greatness of His mercy, the terribleness of His wrath, and the dignity and honor of His crown and throne.

A second motive prominent in the history of missions is the desire for the salvation of men. This possibly takes precedence even of the first motive, and perhaps always has, for if any one is converted to Christ and his salvation has been thus secured, his honor and reverence for the Lord Jesus is of course assured. And to him who realizes the truth of the declaration, [16]"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," this motive will surely be all powerful. It follows the course of a natural impulse. Men are in danger of eternal death. Without the knowledge of Christ as a Saviour they are lost. There is, then, but one supreme duty for the disciples of Christ, to go to every man with the message of salvation and to beseech them in [17]"Christ's name to be reconciled to God."

A third motive is the uplift or betterment of our fellow-men. There are those to whom even the material benefits of Christianity appear great enough to warrant the work of missions amid un-

[16] Acts 4:12. [17] 2 Cor. 5:20.

civilized peoples. The writer was once told by one who had been for years a very earnest and consecrated missionary in India, that he would consider his life and strength well spent if only he were able to lift up the common people of India to the enjoyment of some of the intellectual and material benefits of modern civilization. But it would seem as if this motive were hardly sufficient. We can not forget the divine word, [18] "Seek ye first the Kingdom of God and His righteousness, and all these things shall be *added* unto you." Nevertheless it is true that we must consider that the material advantages of Christianity are in themselves very great, and that when *added* to spiritual blessings they are of inestimable value, even great enough to warrant one in giving much attention to them. We need but to recall the examples of Livingstone in his antagonism to the African slave trade; of Mackay, of Uganda, in his training of the natives in the mechanical arts; of Dr. Parker, who opened the way for the gospel in China by his medical work, and of Dr. Verbeck's educational work in Japan, to realize that the material gifts of Christianity to lands that have less of temporal blessings than have Christian nations, have been wonderful in their ultimate influence upon the spiritual life of such peoples.

In the missionary work of the Christians of the period of the Middle Ages, we find another strong

[18] Matt. 6:33.

motive arising from the gradual centralizing of Christian life and activity in the Church of Rome and from the conviction that the Church's rule to be effective must be material and direct and co-equal, if not superior, in its authority to that of the State. Thus the motive of the supremacy of the visible Church and the extension of its rule, both as a spiritual and in many ways as a governmental power, took possession of the minds of the Christian Church, and for many centuries that motive dominated her relations to all those peoples with whom she came into contact.

A last motive that has had great influence over the Church in her times of greatest power, has been the desire for the conquest of the world for Christ. Christ is our King, mankind His rightful subjects; all who knowingly reject His rule are, therefore, rebels against the highest authority in heaven or on earth, and the Church, as the expression of Christ's will on earth, must be His instrument in making known that will to all men, thus hastening the day [19]"when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." It is no temporal rule that is thus proposed or sought, and in this respect it differs absolutely and essentially from the motive of the domination of the Church as a temporal power. It is rather a spiritual rule such as was voiced in the war-cry of the Cromwellians in England, "For

[19] Phil. 2:10.

Christ's Crown and Covenant," whereby not through external conformity alone, but through spiritual agreement with the will of God, there shall be realized on earth the vision of that heavenly condition in which all men shall acknowledge that [20] "One is their Master, even Christ, and all they are brethren."

These five motives then, viz.: The exaltation of Christ as Lord; the salvation of the souls of men; the uplift of men by bettering their physical and moral condition; the elevation of the Church to the place of supreme control in the State, and the extension of the Kingdom of God over all the earth, have been for the most part the controlling influences in the establishment and development of the great missionary enterprises of the Christian Church from the time of her founding until the present day.

[20] Matt. 23:8.

CHAPTER II

APOSTOLIC MISSIONS

THE history of missions may be divided into six periods, of which the first period, extending from the death of Christ to the death of John (33-100 A. D.) is called the Period of Apostolic Missions. This period began with the earthly ministry of our Lord. His life for more than three years was that of the itinerant missionary. Up and down through the land of Palestine He went [1]"teaching in their synagogues and preaching the gospel of the Kingdom and healing every sickness and all manner of disease among the people." He had His missionary training class, His spiritual clinic, in which He not only taught His disciples the principles of the gospel which was to form the subject of His scholars' work, but by manifold examples explained His teaching and enforced His wonderful words by His equally wonderful works of mercy and compassion. And when the Lord's earthly work was brought to a close and the twelve leaders of the newly born Church had received the enduement of the Holy Spirit, immediately the great missionary work of the Church began, and the Apostolic Period of Christian Missions was fully inaugurated.

We must not, however, think of the apostles

[1] Matt. 4:23.

as the only missionaries of this period, nor of their work as the only important or even the most important missionary enterprise then carried on. This work was done by a multitude of Christians, for, as we read, [2]"they that were scattered abroad," by the persecution that arose after the martyrdom of Stephen, "went everywhere preaching the Word." It was therefore a time of individual effort, of general consecration to the work of proclaiming the gospel; in a word, it was not a movement of the leaders, but of the common people, the "laymen's missionary movement" of the first century. [3]"There was no widely extended missionary organization; there was scarcely even a Church as we understand that term. There was simply a constantly increasing number of individual believers who, wherever they went, whether on their regular business or driven by persecution, preached Christ, told the story of the Cross, bore witness to its value for themselves, and urged the acceptance of the Saviour on those with whom they came in contact. Of missionaries in the modern sense of the term there were not many; of those who devoted their full time and strength to the work of preaching there were very few, but of those who made their trade, their profession, their everyday occupation, of whatever nature it was, the means of extending their faith, there was a multitude."

[2] Acts 8:4. [3] "The Missionary Enterprise," p. 14.

And this method of the gospel propaganda was wonderfully efficient. Even so early in the history of the Church as the Day of Pentecost, only forty days after Jesus' ascension, the list of the representatives of various nations, who, as visitors to Jerusalem, had heard the gospel message, is astonishingly large. And in a few years Paul is writing to the chief cities of Asia Minor and of Greece, and even to Rome itself, instructing, admonishing, and cheering the missionary Churches that had been established in these influential national centers.

Thus the apostolic period, though the most brief of all the divisions of the missionary work of the Church, was perhaps more fruitful than any period that has succeeded it, nor is it likely that at any time during the Church's history has her missionary work so completely absorbed her attention and effort. It was the well-nigh universal occupation of the Church of the first century, and with such vigor and faith was the work pursued that ere the last apostle, whose sorrow-darkened eyes had seen his Master hanging on the cross of Calvary, had been translated to the glories of that heaven which the Master had promised His disciples, there were but few important districts of the great Roman world that had not at least heard of this new faith.

It must not be thought, however, that this growth was attained without the severest opposition. The execution of Stephen and the perse-

cutions led by Saul were but the forerunners of a long and pitiless attempt to root out this "pestilent superstition." Nations and rulers who were the natural enemies of each other united in their opposition to the faith of the Crucified One, and their attempts to quench the ardor of His friends gave rise to many periods when the struggling Church seemed to have almost succumbed to the fury of their oppressors. But after each baptism of fire the friends of Christ rose undismayed and boldly testified to His name in the very face of their relentless foes.

Let us learn, by but one example, how these early Christians testified for Christ. Polycarp, who was martyred about 165 A. D., is reputed to have been the pupil of the Apostle John and to have been ordained by the apostle himself as bishop or minister of the Church at Smyrna. But neither his reputation for holiness, nor the beauty of his character, nor the usefulness of a life spent in charity and good works could save him from the fury of the enemies of Christ, and during the great persecution of the Church which took place in the reign of the Emperor Marcus Aurelius (165 A. D.) Polycarp was arrested and brought before the Roman proconsul to answer for his life. "Blaspheme Christ," cried the proconsul, willing to spare the venerable man who stood before him, "Blaspheme Christ and you shall be freed." But, standing before the vast multitude of fanatical spectators, thirsting for his blood, the aged Chris-

tian with unshaken voice made answer: "Eighty and six years have I served my Lord Christ and He has never done me wrong. How can I then blaspheme my King who has saved me?" and bound to the fatal stake, with the flames leaping around him, Polycarp passed to his reward in a chariot of fire.

No wonder that with such witnesses for Christ during the ten great persecutions which ravaged the early Church, beginning with that of Nero, in A. D. 64, and ending with the Diocletian persecution in 303, the Church not only lived, but grew and waxed strong, thus proving the truth of the familiar saying, "The blood of the martyrs is the seed of the Church." Indeed, so far and fast had the cause of Christ spread and such firm hold had it taken upon the diverse peoples of the Roman Empire, in spite of the opposition of philosopher and emperor, that as early as the close of the second century Tertullian could say to the heathen of Africa, "We are but of yesterday, and yet we already fill your cities, islands, camps, your palaces, senate, and forum; we have left you only your temples;" and even half a century earlier Justin Martyr, himself a contemporary of the later apostles, declared: "There is no people, Greek or barbarian or of any other race, by whatsoever appellation or manner they may be distinguished, however ignorant of arts or of agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayers

and thanksgivings are not offered in the name of the crucified Jesus to the Father and Creator of all things."

At last the natural consummation of so wonderful a development was reached, and in A. D. 313, by the imperial edict of Constantine, Christianity was recognized as the official religion of the Roman world and took its place in history as a great world religion. Such was the marvelous change in three centuries from the faith of slaves to that of kings. No wonder has it been related that Julian the Apostate, viewing the triumphs of the cross, exclaimed, "O Galilean, Thou hast conquered!"

And yet, this seeming triumph of the faith marked in a sense the beginning of a period of less energetic effort in its propagation. Exalted upon the throne of the Cæsars, the Christian Church began to think that its long struggle for recognition was happily ended. The fervor of its first love, the energy of its early efforts began to slacken. The dangers and foes also which at first had threatened it from without began to attack it from within. The [4]"perilous times" of which Paul warned the Church very soon began to manifest themselves, and though the wind of persecution and material opposition died away, the enervating sunshine of governmental protection and popularity threatened to do more evil than the severest storm-blasts had accomplished. The

[4] 2 Tim. 3:1.

purity and simplicity of the early faith began to abate and heresies and crudities of thought to arise within the Church itself. Thus the battle of the Church was no longer waged alone with heathenism without, but also with heathenism within, and the great Patristic controversies that lasted for many years diverted the attention of the Church from the task of propagating the gospel to that of defining and defending the faith once delivered to the saints.

CHAPTER III

PATRISTIC OR EARLY CHURCH MISSIONS

THUS it came to pass during the second period of the history of missions, which is called the Period of the Early Church or the Patristic Period (100-800), that battles for the faith at home and labors for the propagation of the truth abroad divided the attention of the Church. This condition developed two widely differing classes of Christian champions, the one of which contended against the philosophies of the non-Christian thinkers and the false doctrines which sprang quickly up among the professed friends of Christ; and the others, leaving such contests to the Church at home, and to such mighty apologists and theologians as Athanasius, Jerome, Chrysostom, Augustine, and others, fared forth to distant lands and unfamiliar peoples to plant the faith in which they themselves trusted. Among these missionaries of the early Church we first note Ulfilas, or Wulfila, which means "Little Wolf." He was born 311 A. D., and came from Christian parents who had been captured and enslaved during one of the many incursions made by the Goths into Asia Minor about the middle of the third century. His family were people of rank and influence, as is

indicated by the fact that as a young man he was taken in an embassy sent by Alaric, king of the Goths, to Constantinople, where he remained for ten years. He then returned as a missionary to his own people (341) and labored among the Goths north of the Danube River. His particular distinction comes from the fact that he [1] "was one of the first missionaries to give not only Christianity but letters to a whole people. The Goths were without books or writing. In order that they might have the Scriptures, Ulfilas invented for them an alphabet, using a modification of the Greek letters with the addition of some characters to represent Gothic sounds for which the Greeks had no signs. He translated the whole Bible, except the Books of Kings, omitting these because he feared that they would tend to feed the warlike passions of the Goths. Only his translation of the New Testament, however, has come down to us, the best extant copy of which is now in the University of Upsala, Sweden. It is known as the "silver Bible" because the letters are written with silver ink upon a purple background. It is extremely precious to the world because it is the earliest existing form of the Teutonic speech, the mother language of all Northern Europe and America."

An early missionary to the Gauls, who left the most permanent impress on the inhabitants of the land that we now know as France, was

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1 "Two Thousand Years Before Carey," p. 294.

Martin, Bishop of Tours (316-400). He did not introduce Christianity among the Franks, as many, including such noted men as Irenæus and Pothinus and Benignus, friends and disciples of Polycarp, had long before carried the gospel to these savage tribes. But his character and work were such that he finally established Christianity over a wide area of Gaul where it had been hitherto but imperfectly known or received. He was a soldier under Constantine before he became a Christian, which no doubt accounts for the manner in which he waged war against heathenism, organizing his monks into a sort of army, not, however, to fight with men, but to cut down sacred trees, destroy idols and temples, and thus to remove the traces of paganism from those communities which his preaching and instruction had led to embrace Christianity. For centuries Martin of Tours has been the patron saint of France. St. Martin's day is noted in the Scottish civil calendar as "Martinmas," and in Germany and France it is observed as a feast day. In early days the tomb of St. Martin was a shrine, and his motto, "*Non recuso laborem*" (I will not draw back from the work), became a watchword for missionaries in all Western Europe.

It certainly is somewhat strange that the name which popularly stands for that of the typical Irishman was not the name of any Irishman at all, but of a Scotchman, whose zeal for Christianity led him to brave captivity and toils that

he might plant the banner of the cross amid the wild tribesmen of ancient Erin. Succat, or Patricius (to use the Latin form of the name, from which we get our familiar name Patrick), was born in Dumbartonshire, Scotland, near the present city of Glasgow, in the latter part of the fifth century (493). When about sixteen years old he was taken captive by a raiding party from Ireland and sold as a slave to a chieftain named Milcho, living in what is now County Antrim, who made him his shepherd and cowboy. Patrick's father was a deacon or priest in Scotland, and the youth was well instructed in Christianity, while his religious life was maintained by much prayer and meditation, for which his solitary occupation gave him frequent opportunities. After a while he escaped and returned to Gaul, and there remained some years, possibly coming under the influence of the monastic school of Martin of Tours, in France, which was at that time a flaming center of missionary zeal. Returning to Scotland, he had a vision much like that of Paul's vision of the man of Macedonia, dreaming that he saw a man from Ireland who gave him a letter headed "The Voice of the Irish," and that he heard the voices of men who dwelt near where he had been held captive crying out, "We entreat thee, holy youth, to come and walk still among us." Obedient to this heavenly vision, Patrick left his native land and landed at Wicklow, but was driven away from there. Sailing north, he entered Strangford

Lough, in County Down, and in a barn near where is now Downpatrick, the first Christian Church in Ireland was gathered. Beginning about the year 525, he "did the work of an evangelist" with rare zeal and discretion, founding churches, schools, and monasteries, and preaching the gospel throughout the length and breadth of that wild and savage land.

He was God's instrument to establish Christianity in Ireland, but that he was a member of the Romish Church, as we understand it, is not historical. [2] "The authentic records do not indicate that Patrick had any connection with the pope or with popery. The modern Romish sect did not then exist. Patrick's grandfather was a married priest. There is no auricular confession, no adoration of Mary, no extreme unction in the reliable records of his life. The most striking feature in his own writings is the frequent citation of Scripture, which he quotes from the version translated by Jerome. This, with a life of Martin of Tours, is bound up with the 'Book of Armagh,' which is the title of the collection of St. Patrick's extant writings. It is forever significant that the life of a preceding missionary and a copy of the New Testament should be bound up with the primitive account of the first distinguished missionary to the British Islands."

If Ireland was evangelized by a Scotchman, Scotland was later repaid for her gift by the

2 "Two Thousand Years Before Carey," p. 265.

labors among her people of the eminent Irish missionary Columba. He was of royal lineage, from one of the numerous families of Celtic chieftains, and was born about 521. Having studied for the Church, he was early distinguished for his piety and zeal, and laid the foundations of several monastic communities while he was yet a young man.

When forty-two years old (563)) he crossed the Irish Channel to Argyllshire, Scotland, and with twelve companions founded, on the little island of Hii or Iona, a settlement which became one of the most famous missionary schools in history. From this school went forth many to spread the gospel tidings throughout Scotland, and, as says a writer, [3] "for two centuries or more Iona was the place in all the world whence the greatest amount of evangelistic influence went forth and on which, therefore, the greatest amount of blessing from on high rested." The extent of his work and that of the "graduates" of his "missionary training school," is indicated by the fact that, "during Columba's lifetime the gospel was generally accepted by the whole of the Western Picts; by the population of the Hebrides, whose numbers were probably but small, but among whom missionary work must have been carried on with immense difficulty; and by many in the Orkney, Shetland, and Faroe Islands."

Turning from Scotland to England, we note that the great pioneer missionary to this land was

[3] "Medieval Missions," pp. 50, 51.

Augustine, who, with his band of forty Benedictine monks, was sent by Pope Gregory to re-evangelize a people whose ancestors had once been evangelized but later had relapsed into heathenism through the weakness of the Church and the growing influence of pagan tribes. Augustine and his helpers seem to have been dismayed at first by the reports of the savage character of the Saxons and to have turned back, seeking to be released from their dangerous mission. But Gregory, who long before he became pope had determined on the evangelization of the people of the fair-haired slaves whom he saw in the market-place at Rome, sent back his agents with the stern command to persevere in their work. Pressing on, therefore, this early missionary deputation, in the year 596, came to the kingdom of Kent, whose ruler, Ethelbert, had married a wife of the Franks, Bertha by name, who was herself a Christian. Influenced by her, Ethelbert received the strangers with kindness, assigned them a residence in his capital city of Canterbury, and gave them permission to preach and to teach any who would hear them. So well did they succeed that within a year after the landing of the missionaries, Ethelbert was baptized and, according to the method of the times, the nation followed their ruler in the acceptance of the new faith. The Church of St. Martin, in Canterbury, is still pointed out as the site whereon Christianity was re-established in Britain.

Germany, inhabited by rude tribes whose

earlier civilization and Christianity had been almost wholly obliterated by the waves of barbaric invasion from the North and East that swept over it during the second and third centuries, was resown with the gospel seed, not, as would have been natural, by its nearest Christian neighbors, the Frankish Church, but by heralds from more distant lands. Severinus Fridold, or Fridolin, and others did much to relay the ruined foundations of religion among the Germanic tribes, but three names stand out most conspicuously, Columbanus, Willibrord, and Winfrid or Boniface. These were all from the British Church, and their zeal and devotion bear witness to the high state of culture and piety in these islands.

Columbanus was born in Ireland in 559, and even as a youth was noted for his scholarship, having performed, among other literary labors, the remarkable task of translating the Book of Psalms from the original Hebrew, in order that what he considered as errors of the Alexandrian or Septuagint translators might be corrected. His missionary zeal, however, was early awakened, and in his thirtieth year with twelve companions he set sail from Ireland, intending to go to Southern Germany. Diverted into France, in the region of Burgundy, he finally found his way to the German frontier and established his headquarters at Anegray and Luxeuil, in the Vosges Mountains. Here he built up strong monastic communities of the type common to those days

and from which as a center his missionaries went far and wide among the savage tribes along the head waters of the Rhine and the Rhone. They also went south to the pagan Suevi, the ancestors of the modern Swiss, and with Columbanus' companion and successor, Galbus, did much to firmly re-establish the Church among the hardy mountaineers. At Bregenz on Lake Zurich, idols were destroyed and monasteries founded and the arts of religion and peace were established. Columbanus also attempted to establish himself in Italy, but soon died at the monastery of Bobbio, which he had founded in 615. He was a faithful and fearless champion of the truth, and his stern rebuke of the evil life of Brunhilde, the queen-mother of Burgundy, while it did not, as in the case of John the Baptist, cause him to lose his life, did drive him far from the civilization and comforts of his day, to a life of privation and toil, but also to a work which had great influence upon the spread of Christ's Kingdom.

Willibrord was the missionary apostle of Holland. He was an Englishman by birth, but part of his education and much of his zeal were derived from the Irish Church, under whose influence he came while still young. He sailed for Friesland and landed at the mouth of the Rhine in 690. The land was rough, the people wild, the work difficult, but regardless of obstacles, he labored on year after year, re-enforcing his little band of helpers by new recruits from home until he had firmly

laid the foundations of Christianity among a people that were destined in after centuries to be perhaps the most devoted and bold defenders of the Christian faith that have yet been known in the history of the Church, for to Holland of the sixteenth century the whole world owes a spiritual and civic debt that can not soon or easily be repaid.

But of all these Anglo-Saxon missionaries, Winfrid or Boniface was the most distinguished (755). His first journey to other lands was to Frisia, where Willibrord was now growing old and anxious to transfer some of his important work to younger and more vigorous hands. He was offered the bishopric of Utrecht, but turned from these honors and took up instead the difficult and dangerous work of reorganizing the religious and Church life of the widely scattered and independent German tribes. [4] "Five hundred years before, the religion of the cross had followed the Roman eagles along the Roman roads to the Roman camps and towns. The rough and ready Frankish rulers, still half pagan in their ideals, had given it a cast of their own; swarms of zealous Irish missionaries had woven their ideas widely through the fabric," and the resultant was a form of faith which was not pleasing to Rome or wholly in accord with the theological or ecclesiastical needs of the days. "Boniface proved the man for the hour. He converted, organized,

[4] "Two Thousand Years Before Carey," p. 303.

and reorganized the German Churches into the one Church of Rome. The heathen Allemani, Hessians, Bavarians, Saxons, and Franks of the various tribes heard the gospel from him and turned to Christ in great numbers." [5] "It is said that in the course of about twenty years he baptized about 100,000 of the pagan inhabitants of Germany. Although this number is probably much exaggerated and although such wholesale baptisms were not an unmixed good, yet it is evident that it was by his zeal, combined with a singular faculty for organization, that Germany became a professedly Christian land." In his old age he essayed once more to carry the gospel into Holland or Frisia, whence he had withdrawn in his early manhood, and set out with an expedition for that purpose. For a time they succeeded in their work, but soon the savage Frisians determined to rid themselves of their intruders, and there on the shores of the Zuider Zee, at the age of seventy-five, Boniface pillowed his head on a volume of the Gospels and calmly received the sword-stroke that gave him the martyr's crown.

While this work was going on in Central Europe, there were those who penetrated beyond the rivers and forests of France and Germany and Holland to the remoter regions of Denmark and Sweden and even to far-away Greenland. In Denmark and Sweden the pioneer missionary was Anskar (822). He was invited to Denmark by

[5] "Medieval Missions," p 114.

King Harold of Jutland, who, in a visit to Louis the Pious, the successor of Charlemagne, had been converted to Christianity. Returning with this king, he established a Christian school, whose advantages, however, were so little appreciated that he had to get his scholars from among slave boys, who were compelled to attend Anskar's instructions. Nevertheless, some progress was made until King Harold, by a revolt of his people, was forced to abdicate his throne, and the work of the missionaries was for the time brought to a close. But while the door was thus shut in Denmark, it was opened in Sweden, "where," as says Neander in his Church History, "some seeds of Christianity had already been scattered. Commerce had especially contributed to this event. Christian merchants had conveyed the knowledge of Christianity to Sweden, and merchants from Sweden, becoming acquainted with Christianity at Dorstede (or Dordrecht, in Holland, which in those days was the great *entrepot* of the Northern trade) had many of them no doubt embraced the faith. Thus the way was opened for Anskar to minister to the Christians already in Denmark and through them to reach their savage and still heathen countrymen. He established his work at Hamburg, on the borders of Germany and Denmark, and in spite of reverses and losses, succeeded in establishing Christianity in both of these northern kingdoms."

Similar work was done in Pomerania by Otto,

who astonished the splendor-loving Russians by the impressiveness of his services and the magnificence of the long line of his richly dressed retinue. It is said of this missionary that "he did little public preaching, but a great many Christlike deeds," which perhaps was not a bad example for his successors in other lands and ages.

"Lief the Lucky" was a son of the Norseman Eric the Red, the reputed discoverer and colonizer of Greenland. Visiting the king of Norway, who was a Christian, Lief was easily led to embrace the faith, and then determined to return to Greenland and Christianize the colonists from Iceland, who had settled there. On his way he was driven to the south by storms and is presumed to have landed on the coast of New England. Thus, though for four hundred years no use was made of this discovery, [6] "the continent of North America was first visited by a Christian Viking bound on an errand from the king of Norway to win the people of Greenland to Christ." On reaching Greenland he established a Christian Church in his father's colony which continued for four hundred years or until the colony was finally abandoned.

During all this time of missionary activity on the part of the Western or Roman Church, the Eastern Church or that portion of Christendom which acknowledged the Patriarch of Con-

[6] "Winners of the World," pp. 5-7.

stantinople as their head, was not moved to any great display of missionary zeal. Perhaps their most noted achievement was in the mission of two Greek priests from Thessalonica, the brothers Cyril and Methodius, by name. Their special work was among the Bulgarians, and the story is that their savage king Bagoris was converted by seeing a picture of the Last Judgment, which Methodius, who was skilled in painting, had depicted upon the wall of the palace. The brother missionaries also did a work more lasting than the conversion of a barbaric king. [7] "'They found the Slavonic race without a written language and constructed for it an alphabet based on the Greek. Having made letters for the Slavs, they gave them a literature. They translated the whole Bible into Slavonian and created a liturgy in that tongue. As Max Müller says, 'This is still the authorized version of the Bible for the Slavonic race and to the student of the Slavonic languages it is what Gothic is to the student of German.' "

But even a greater result of their work was that in thus enabling the Slavs to worship God and to read His Word in their own language, instead of in the Latin, they aroused the antagonism of the more bigoted of the Romish clergy, including the pope, and precipitated the final separation of the Church into its two great divisions of Roman and Greek.

Such are a few examples of the early mis-

7 "Two Thousand Years Before Carey," p. 323.

sionaries and of the character of the work whereby they laid the foundation of the religion which in most of their mission fields has persisted to the present day. It may, however, be useful to gather up the suggestions of these facts into a somewhat general statement and to look at both sides of this work of missions in mediæval and early times, noting very briefly its benefits and its defects.

As to the latter, a recent writer says: [8] "The aim of these workers throughout this long period (the mediæval) was to bring men under the power of the sacraments and to make them the subject of priestly intercession and manipulation. The missionaries wrought not to make disciples, but to induce men to suffer the clergy to save them through priestly services of magical value.

"The missionary strategy appears in the workers first getting a priestly hold over leaders, kings, nobles, etc., and subsequently prevailing on them to enforce the acceptance of the current Christianity on their subjects: in their attacks on heathen superstitions and gods and, coming off unhurt, arguing the victory of Christ over the god whose honor had been attacked, and in playing generally upon the ignorance and superstition of the people." This writer also instances the decreasing use of the Scriptures in the vernacular and the increasing dependence upon false miracles and the modifying of the gospel to meet the special

[8] "Introduction to Christian Missions," pp. 93, 94.

tastes and customs of those to whom they presented it.

Still, although all this and more is probably true, it must be remembered that however imperfect from our twentieth century standpoint these mediæval missions were as to spirit or method, yet they were infinitely superior to any other religious influence then in existence and that their standards of Christian thought and living were a power to raise those who accepted them far above their previous convictions and actions. We are not ourselves as yet so far removed from all crudities and imperfections in the life of so-called Christian peoples, nor even in the methods and work of our missionary endeavors, as to look with entire disapproval upon the work of men, many of whom wrought so faithfully and with such passionate devotion to the light of truth as they saw it. The annals of patristic and mediæval missions, as well as those of the Romish Church of later generations, are full of examples of the most splendid devotion to the cause of Christ as they understood that cause and its requirements in their day.

The methods employed in the Mediæval Age were essentially those of an earlier age, and it is interesting to note that the five methods still largely used by foreign missionary workers were well known to the workers of a thousand years ago—preaching the gospel, medical work, of which the monks were almost the sole practitioners, lit-

erary work, whereby the spark of learning was kept alive among the clergy when it had almost died out among the common people, and educational work, for the monasteries and nunneries were the combined common school, high school, and university of the day, without whose efforts a greater ignorance even than that which did prevail would have been inevitable. And finally, the industrial method, so usefully employed to-day, is found at least in its genesis, for, as a writer says:

[9]"A monastery was as a rule an institution competent to supply the temporal necessities of its members. Some of the brothers gave a measure of attention to agriculture and dairying and stock-raising; some to the mechanical arts; some, but in rarer instances, to the fine arts and learning. In the effort to support themselves and their work they became, by example, teachers of the communities around them in many of the arts of civilization and wrought for their material advancement along many lines."

One thing, however, especially marked the missions of this age, in that the "laymen's movement" of the early Church, during which time, as we have seen, every Christian was a missionary, was replaced by a body of missionaries recruited almost wholly from the clergy. Such were Patrick and Columba, founders of the Irish and the Scottish Churches; such were Columbanus and Galbus,

[9] United Editors' Encyclopedia—Article "Monasteries."

who labored in Gaul and Switzerland; such was Augustine of England; such were Willibrord in Holland and Boniface in Germany; such were the apostles to Bulgaria, Cyril and Methodius, and such were the great missionary orders, the Dominicans and Franciscans and Jesuits, whose chief work was the spread of the gospel and the aggrandizement of that Church which to them represented Christianity. Such, too, we may remark in passing, has been until very lately the general trend of even Protestant missions, and we may hail with gratitude and great hopefulness the revival of missionary knowledge and zeal among the laymen of the Protestant Church of to-day, as in a sense a return to those convictions and methods by means of which, for the first three or four centuries of the Christian era, the religion of the Christ swept on to victory.

CHAPTER IV

MEDIÆVAL MISSIONS

In the latter part of the eleventh century arose that remarkable series of events called the Crusades, which might almost be called the "missions militant" of the Christian Church, whose immediate purpose was to rescue the Holy Land and the tomb of Christ from the domination of the Moslems, and whose effects upon the religious, intellectual, and social life of Europe, and ultimately of the civilized world, were both powerful and widespread.

There are usually reckoned in history seven crusades, extending over a period of about one hundred and seventy-five years (1095-1270). Their immediate cause was the oppressions and cruelties wrought by the more fanatical Moslems on Christian pilgrims to the Holy Land, as well as on Christian natives of Syria and surrounding lands. Pope Urban II preached a crusade to avenge the wrongs of these Christians and to rescue the tomb of Christ from the possession of the Moslems, and his exhortations aroused widespread enthusiasm. Thousands from all parts of Christendom enlisted for the Holy War. The war-cry of the advancing hosts was *"Deus Vult"* (God

Wills It), and their armor, shields, and banners were emblazoned with the sign of the cross. The first expeditions consisted of undisciplined and useless material and were wholly unfitted to meet the difficulties they encountered. They never even reached Palestine. Each was overcome by the hardships of the journey or was attacked and cut to pieces by the Mohammedans.

At last (1096) there set forth on their tremendous task six armies of disciplined and well-armed warriors, comprising over 600,000 men, the chivalry and military power of feudal Europe, led by chiefs of experience and renown. They rendezvoused at Constantinople, captured Nice in 1097, Antioch in 1098, and after incredible hardships and sufferings from disease and battle, achieved the great object of the expedition by the capture of Jerusalem in 1099. Godfrey of Bouillon was elected king of Jerusalem and a Christian kingdom erected which finally included all of Palestine, and which withstood the attacks of the surrounding Mohammedan nations for more than fifty years, until it fell before their persistent onslaughts. Repeated attempts were made by the Moslems to recapture Syria and Palestine, and by the Christians to defend these possessions or to take once again those portions that fell before the valor of the Saracenic or Arabian hosts. These succeeding Crusades occurred in 1144, 1189, 1203, 1228, 1244, and 1270. The most holy priests of the Church preached these Crusades, and the

mightiest monarchs of Europe and their peoples engaged in them, but little by little the religious fervor grew cool, the political and military rewards of such expeditions became less tempting, and in 1270, with the return from Syria of Prince Edward, afterward Edward I, "the last of the crusaders," the Holy Land and its adjacent territory was gradually repossessed by the Saracens and other Moslem peoples, under whose control it has ever since remained.

As to the effect of the Crusades, while they were in no true sense a missionary movement, yet they spread the knowledge of Christianity among regions in which it had long been unknown, exerted a strong influence upon the life of mediæval and even of modern Europe, and did much in bringing together the East and the West in a way never before possible. As a writer on this subject well says,[1] "'While we can not help deploring the enormous expenditure of human life which the Crusades occasioned, it is impossible to overlook the fact that they exercised a most beneficial influence on modern society.'" Guizot, in his lectures on European civilization, endeavors to show the design and place of the Crusades in the destinies of Christendom. "To the first chroniclers," he says, "and consequently to the first Crusaders of whom they are but the expression, Mohammedans are objects only of hatred; it is evident that those who speak of them do not know

[1] United Editors' Encyclopedia, Article "Crusades."

them. The historians of the later Crusades speak quite differently: it is clear that they look upon them no longer as monsters; that they have to a certain extent entered into their ideas; that they have lived with them; and that relations and even a sort of sympathy have been established between them." Thus the minds of both parties, particularly of the Crusaders, were partly delivered from those prejudices which are the offspring of ignorance. "A step was taken toward the enfranchisement of the human mind." *Secondly,* the Crusaders were brought into contact with two civilizations richer and more advanced than their own, the Greek and the Saracenic; and it is beyond all question that they were much impressed by the wealth and comparative refinement of the East. *Thirdly,* the close relationship between the chief laymen of the West and the Church, inspired by the Crusades, enabled the former to "inspect more narrowly the policy and motives of the papal court." The result was very disastrous to that spirit of veneration and belief on which the Church lived, and in many cases an extraordinary freedom of judgment and hardihood of opinion were induced, such as Europe had never before dreamed of. *Fourthly,* great social changes were brought about. A commerce between the East and the West sprang up, and towns, the early homes of liberty in Europe, began to grow great and powerful. The Crusades indeed "gave maritime commerce the strongest impulse it had ever re-

ceived." The united effect of these things again, in predisposing the minds of men to a reformation in religion, has been often noticed. Other causes undoubtedly co-operated and in a more direct and decisive manner, but the influence of the Crusades in procuring an audience for Luther can not be overlooked by the philosophic historian.

Although the Crusades did very little directly for the evangelization of the Mohammedans there were those in that age and in the immediately subsequent centuries who ardently desired and endeavored to carry the Christian faith to Moslem peoples. Among those who stand out prominently in these efforts were [2] John of Damascus (760) and Peter the Venerable (1115) who first studied this problem with an intelligent sympathy and advocated the employment of spiritual weapons only against the Moslem, and who prepared for this purpose translations of the Scriptures and other religious works; Raymond Lull (1275), the first to urge the supreme need of special training for the evangelization of Moslems, and who exemplified his contention by his own life of toil and martyrdom; and Francis Xavier (1596) who lived at Lahore, India, while writing a book by which he purpose to prove to Moslems the superiority of Christianity to Mohammedanism.

During the mediæval period, moreover, several monastic orders were formed or specially flourished whose principal purpose was to defend and extend the Christian faith and which may, there-

[2] See Chapter X on Mohammedan Lands.

fore, be rightly called the missionary orders or missionary societies of the Romish Church. Among the best known of these were: The Benedictines, the Franciscans, the Dominicans, and, most famous of all, the Society of Jesus or the Jesuits.

The earliest of these orders was the Benedictines, founded by the father of monasticism in the Western Church, Saint Benedict of Nursia. Its first monastery was established in 529 at Monte Cassino near Naples, and after the sixth century the order increased so rapidly that the Benedictines must be regarded as the main agents in the spread of Christian civilization and learning in the West. They are said to have had at one time as many as 37,000 monasteries, and counted among their branches the great order of Cluny, and the still greater order of the Cistercians, and later still the more modern order of the Trappists. These were popularly known as "the Black Monks," because of the long black gown and cowl that formed the dress of their order. They were particularly flourishing in France, although they had also many monasteries and much wealth in Germany, Spain, Italy, and England. They were chiefly noted as promoters of literature and education, and many eminent writers and translators are numbered in this brotherhood. To them is largely due the preservation of literature during the Dark Ages, and though their direct connection with missionary work was but small, yet by pro-

viding a literature which was of value to the spread of Christian civilization, they rendered a service of incalculable value to the development of the religious and literary life of the Middle Ages.

The Franciscans, or Minorites, popularly called the "Gray Friars," in distinction from the "Black Monks" or Benedictines, was an order founded by Saint Francis of Assisi, who is to be carefully distinguished from Saint Francis Xavier. Francis of Assisi was the son of an Italian merchant, who led at first a life of pleasure and worldliness, which he later renounced for the poverty and self-denial of a religious life. In 1208, with seven other companions, he formed a monastic community whose three chief rules were the vows of chastity, poverty, and obedience. The literal interpretation of the vow of poverty would have prohibited the ownership of any property by the order, and over this point many and serious contentions arose which gave rise to other affiliated but less vigorously conducted branches of the order. A very important feature of the order of Franciscans was the enrollment of members who were not bound to live in the monasteries, but who continued to mingle with society without the rule of celibacy or the more stringent regulations of the order. These were called "Tertiaries" or members of the Third Order of St. Francis. They were bound to devote themselves to the works of Christian charity, to serve the sick, to instruct the ignorant, and in a word to practice as far as

possible, while living in the world, the virtues of the cloister. In this branch of the order were members of every rank from the throne to the cottage, and their influence counted largely on the religious and social life of their times. In time they also divided into several sub-orders of Franciscans, among which the Recollets are noted as furnishing many of the missionaries sent by the Romish Church to the possessions of France and Spain in the New World after the discovery and early settlement of America.

The Franciscans have always been charged with the defense of the faith of the Romish Church, and one of their greatest theologians was Duns Scotus, whose system of theology still has its influence. Roger Bacon, Cardinal Ximines, and several of the popes of the fourteenth and fifteenth centuries belonged to this order. It is still extant and flourishing and from its ranks have been and are still drawn more of the missionary workers of the Romish Church than from any other monastic order save that of the Jesuits. The beautiful Museè de Cluny in Paris is a former monastery of this order.

The order of the Dominicans or Preaching Friars was founded by Dominic de Guzman, a Spanish priest, to whom was given the task of trying to convert the heretical Albigenses. In the early prosecution of this work he became convinced that a special order, whose duty should be preaching and the cure of souls, was needed in

the Romish Church, and in 1216 the order which he founded was confirmed by Pope Honorius III. Failing, however, to convert the Albigenses by peaceable methods, a religious crusade was declared against them and grew into a terrible and bloody war, which lasted for twenty years and in which thousands of persons miserably perished who were innocent of any crime but the belief in that which to the Romish Church was a false faith.

The Dominican order spread very rapidly and they soon became the expounders of the Romish doctrines. The greatest theologian of the Middle Ages, Thomas Aquinas, was a member of this order. They were the chief agents in the Papal Inquisition and strove to convert men by torture where argument had not sufficient effect. As preachers and teachers the order really did much for the propagation of the Romish type of Christianity and spread not only throughout papal countries, but into foreign lands, so that "their monasteries arose throughout Christendom, and even on the shores of Asia, Africa, and subsequently, America."

But the greatest and the most recently formed of all the missionary orders of the Romish Church was and is the order of the Society of Jesus, commonly known as the Jesuits. This order was founded in 1534 by a Spaniard, Ignatius Loyola, and five other associates, the best known of whom was the great missionary Francis Xavier. The

first object of this association was a pilgrimage to the Holy Land and a mission to the infidels, but the conditions in Europe arising from the rapid progress of the Reformation modified the first purpose of the founders and led them to add to the usual monastic rules of chastity, poverty, and obedience, a fourth vow by which the members of the order bound themselves to go without question as missionaries to any place to which they might be sent. The rules of this organization, binding them to implicit obedience to the commands of their superiors, are very rigid and their habit of thus "obeying orders" without qualification or questioning has made this order a most powerful instrument for the propagation of the papacy. It is not a conventual order in the same sense as some of the other religious orders of the Church, but through their control of education in the various European countries where they flourished, and especially by their bold penetration of heathen and non-papal lands and the zeal and persistence with which they pushed their teachings and influence, the Jesuits came into practical control not only of the Church, but of the civil government in very many places. This result, together with their invasion of the privileges and influences of the universities and collegiate bodies of Europe, aroused a great opposition to them which culminated in their suppression as an order by Pope Clement XIV (1773). In 1814, however, Pius VII permitted the order

to be revived, and they still exist as a powerful influence in the Church, although watched with suspicion and often treated with severity by the several European governments.

We are, however, chiefly concerned with the Jesuits as a missionary order, and in this respect their progress was rapid and influential. In this work [3] "they outstripped all the older orders of the Church. In the Portuguese colonies of India the successes of Francis Xavier are well known. The results of their missions in China were even more extraordinary, as typified by the labors and successes of Matteo Ricci and Johann von Scholl, as they also were in Japan and in North and Central America. Their establishments in South America, as in Brazil, in Paraguay, and Uruguay, on the Pacific Coast in California, and in the Philippines, were missions of civilization as much as of religion." It is, however, to be remembered that so much of the religious teachings of the Jesuits was concerned with the formal observances of religion that many of the peoples "evangelized" by them have sunk back into practical heathenism.

In the United States and Canada the Jesuit missions seem to have been of an higher order than in many other places. Beginning at Quebec in 1625, their missionaries exhibited great bravery and devotion, penetrating the wilderness, preaching to and teaching the most fierce and blood-

[3] United Editors' Encyclopedia, "Jesuits."

thirsty Indian tribes, and often falling victims to the passions of savages. The names of Jogues, Breboeuf, Marquette, LaSalle, and others stand out as those of hardy explorers and pioneers and devoted Christian missionaries who without a murmur gave their strength and life for their Indian converts, and the annals of the Jesuit missionaries in Canada and the United States are, as a whole, a bright chapter in the history of this order.

The Roman Catholic Cathedral of St. James at Montreal, Canada, contains an unusual and beautiful memorial of the missionary work of the Romish orders in the magnificent paintings wherein are depicted scenes, not from the lives of the "saints," but from the lives of those who braved the terrors of wilderness and river that as missionaries of Christ they might carry the message of His cross to the savage Indians of those Northern lands. Such a recognition of their bravery and zeal is as well merited as it is unique.

CHAPTER V

MISSIONS IN THE REFORMATION PERIOD

The beginning of the Reformation of the sixteenth century is customarily dated from 1517. As a fact this was but the culmination of a long series of efforts on the part of men to assert their spiritual and intellectual independence. With the increase of power in the Church and its gradual identification with the civil power abuses had grown up that caused men to pause and wonder, then to think for themselves, and finally to doubt the reliability of the Romish Church or the spirituality of its life and purpose. Cardinal Pole (1500) had said that "men ought to content themselves with their own inward convictions, and not to concern themselves to know if errors and abuses existed in the Church," but with awakening and spreading intelligence and knowledge, this was impossible. There were many "Reformers before the Reformation," such as Wyclif in England (1324), Huss and Jerome of Prague in Bohemia (1369), Reuchlin in Germany (1455), Erasmus in Holland (1465), and many others who protested against the abuses of the Church by argument or ridicule. Finally "the little monk that shook the world," Martin Luther, arose and in his ninety-five theses nailed on the church door at

Wittenberg (1517)[1], challenged the attention of all Europe and set a light to the fire already prepared. Others followed him. Zwingli in Switzerland (1519), Calvin in France (1530), and Knox in Scotland (1560), with scores of less noted leaders, opposed the errors and inconsistencies of Rome and protested against her false teachings and her pernicious power. Not only contests of thought and word, but conflicts of armed men broke out everywhere and all Europe was soon involved in the flames of civil and religious war.

When, after nearly three-quarters of a century, the results of this fierce agitation could be ascertained, the Western Church was found to have been divided into three main bodies, the Romish, the Lutheran, and the Reformed or Calvinistic, of which the latter two have ever since borne the distinctive and common title of Protestant.

The great changes thus accomplished were in the main twofold, doctrinal and governmental. In doctrine these three fundamental facts were asserted and declared to be the foundation of the true Christian faith, viz.:

1. The absolute supremacy of the Scriptures, as opposed to the Romish doctrine of the co-ordinate authority of tradition and the Councils of the Church.

2. Salvation by faith in Christ alone, as differing from dependence on the ceremonies and absolutions of the Church.

[1] October 31, 1517.

3. The essential priesthood of all believers, who therefore require no intermediary between God and man, save Jesus Christ.

The second fruit of the Reformation, the denial of the authority of the Church in civil matters and even of the religious supremacy of the Papacy, manifested itself in the adoption of many varying forms of civic and of Church government and consequent relaxing of ecclesiastical control.

All this was the result of years of argument and contention, of toil and bloodshed, of cruel persecution and of the patient suffering of many, but in the end it wrought out many blessings for the whole world that could not have been otherwise obtained.

One of the results of the Reformation, however, which is somewhat difficult of explanation, was the attitude of the Protestant Church of the Reformation to missions during the Reformation period (1517-1650).

Having been themselves emancipated from the superstitions and slavery of a false doctrine and a harsh ecclesiastical government, it would be thought most natural that the reformers and those who followed them should promptly turn their attention to spreading these glad tidings among non-Christian peoples, but here a strange anomaly is found in the fact that there has been hardly any period in the entire history of the Christian Church so destitute of any concerted effort to

spread the gospel in heathen lands than just this period of the Reformation.

Reasons for this strange fact have been given as follows:[1]

1. Immediate intercourse with the heathen nations was not had by the Protestants during this period save, toward its close, in the case of the Dutch and English.

2. The battle against heathenism within old Christendom, the struggle for their own existence against papal and worldly power and the necessity of consolidation at home summoned them primarily to a work which claimed all the energy of young Protestantism.

3. The leading reformers not only did not attempt missionary movements, but they absolutely failed to apprehend the abiding missionary obligation of the Church as set forth in the Scriptures.

Luther held that the obligation to universal missions rested on the apostles alone; that such work had been done long before his age, and that the end of the world was at hand, so that no time remained for the further development and extension of the Kingdom of God on earth.

Melanchthon expressed some of the same views in a more dogmatic form.

Martin Bucer held that the evangelization of the world had not been completed and that God would send "apostles" to the heathen nations, but did not teach that it was the duty of the Church to take up this work.

1 "Introduction to Christian Missions," pp. 130, 131.

Calvin did not deny that much of the world was still to be evangelized, but he laid the obligation of extending the gospel into non-Christian lands not upon the Church, but upon "the Christian magistracy" or the civil government.

In accordance with this latter view, which seems to have been favored by John Knox, some Protestant governments, notably that of Geneva and later of Holland, attempted the founding of Christian colonies in heathen lands. One under Villegagnon went from France to Brazil, but soon failed to accomplish any good. The Dutch Government, in its charter of the Dutch East India Company (1602), stipulated that it should care for the planting of the Church and the conversion of the heathen in its newly acquired territories in Ceylon, Formosa, and Malaysia, but its "conversion" of the heathen was formal and governmental and produced but little permanent results. The Dutch colonies in America had far better success in their religious work with the Indians, many of whom in the vicinity of the Dutch settlements in New York and Albany and elsewhere became earnest and consistent Church members. The "Pilgrim Fathers" also "adopted the conversion of the native heathen into their colonial program," and the fruitful labors of Eliot and Brainerd and the Mayhews are notable in missionary annals.

But if the early Reformation Church as a body did but little missionary work, there were those who did not fail to see the light and proclaim the truth in this matter. Among the earliest to

arouse the Church to a sense of her real duty toward the unevangelized world was a layman, the Baron Justinian Von Welz (1664), who by a series of pamphlets argued that the Church had no right to confine her ministrations to nominal Christians, but was in duty bound to send the gospel to all who had either not yet heard it, or hearing had not heeded its voice. He wrote three separate treatises in support of his position and argued his views before the Imperial Diet at Ratisbon, but after years of effort, failing to move the Church, he personally received consecration and went as a missionary to Dutch Guiana, there to fill a lonely grave. His pleas and arguments seemed to have been fruitless, but as the corn of wheat which, dying, brings forth fruit, so his views were of much value to the missionary cause in after years.

Another movement which followed that of the great spiritual rebellion against the errors of Rome, and took place within the Protestant Church itself in both its branches, gave a new spirit and power to the cause of missions. [2]"It was in the age of Pietism that missions struck their first deep roots and it is the spirit of Pietism which, after Rationalism had laid its hoar frost on the first blossoming, again revived them and has brought them to their present bloom." [3]Franeke, the great Pietist of his generation, did more than any other man of that time to beget the missionary spirit, seek out missionaries and find congrega-

2 "History of Protestant Missions"—Warneck.
3 "Introduction to Christian Missions," p. 145.

tions in the fatherland which, by their contributions, would support them. Barnes calls him "the forefather of modern missions." One of the earliest of modern missionary training schools was established under his influence at Halle, and through his advice, if not by his direct appointment, such leaders of missions as Ziegenbalg and Plutschau went forth from the Danish Church to lay in India the foundations of modern missions.

Count Zinzendorf, the reviver and great leader of the Moravian Brethren, was also educated in Francke's institution at Halle, and was thus influenced even as a boy to regard with interest the great work of carrying the gospel to the heathen. Later he became the leader among those wonderfully consecrated people, the United Brethren, or Moravians, whose missionary work is the marvel of the world even down to our day.

In the ranks of the Danish Halle missions, besides those mentioned, we find such names as that of Christian Frederick Schwartz in India (1750), who was so unaffectedly devoted to the welfare of his converts that "on the occasion of a formidable native rising under the haughty Mohammedan Hyder Ali, that potentate refused to treat with an English embassy, but said, 'Send me the Christian (Schwartz); he will not deceive me.'" At his death a magnificent memorial marble, by the English sculptor Flaxman, was erected over his grave by the Rajah of Tanjore, who from his youth had been his pupil and his confiding friend.

Nor must we forget to mention Hans Egede, the intrepid Danish missionary to the Eskimos of Greenland, whose privations and zeal made him the founder of Christian missions in that desolate land, although, as is often the case, the real success of his work did not become apparent until after he himself had passed away (1758).

Crossing the Atlantic, we find that the missionary work of Roger Williams (1631), the founder of Rhode Island, is worthy of special note. While he was assistant pastor at Plymouth, he devoted himself largely to the Indians, living in their lodges and learning their language so as to use it freely. He published an Indian-English vocabulary and phrase-book of the language in use among some of the New England tribes. His ultimate purpose was the conversion of the Indians, and his defense of some of their rights as against the aggressions of the colonists gave him great influence among them.

But perhaps the best known names of early missionaries to the North American Indians are those of John Eliot, David Brainerd, and the Mayhew family.

"'Eliot began his work in 1646, preaching to a band of Indians at Nonatuc, near Roxbury, Massachusetts. It was largely because of the interest excited in England by Eliot's work that a missionary society was organized in England, 'The Society for the Propagation of the Gospel

[4] "Two Thousand Years Before Carey," p. 409.

in New England' (1649). This first English society was organized one hundred and forty-eight years before the society inspired by William Carey, and did much to encourage and support the work of Carey and his fellows. Its work, with a largely increased scope, was later taken over by the Society for the Propagation of the Gospel in Foreign Parts (1701)."

Eliot's monumental work was the translation of the Bible into Indian (1661-63). He trained his converts by gathering them into Christian villages, and in 1670 he had thus instituted nine "Praying Towns," the first one of which was organized at Natick, near Boston. [5] "'Here the Christian Indian could go to a church where an Indian pastor preached, and to a school where an Indian teacher taught, and could live a Christian life free from the persecutions of the heathen Indians about them. The Indians who came to this town made a covenant as follows: 'The grace of Christ helping us, we do give ourselves and our children to God to be His people. He shall rule over us in all our affairs, not only in our religion and affairs of the Church, but also in all our works and affairs of this world.' " In 1674 Eliot had over 1,100 Christian Indians under his immediate care. He lived to see twenty-four of his Christian Indians become preachers of the gospel. His translation of the New Testament was printed in 1661, and that of the Old Testament followed in

[5] "Winners of the World," p 90.

1663. His original works were an Indian Catechism, an Indian Psalter, a Primer, and the Indian Grammar. It was at the end of this latter work that he wrote his famous motto, "Prayer and pains, through faith in Jesus Christ, will do anything." He died in 1690, at the venerable age of eighty-six years.

David Brainerd was a man of a singularly beautiful and spiritual character, who finished his life work within a very few years. He began his work among the Indians on the Hudson River, sixteen miles from Stockbridge, Mass. (1743), but his chief work was done among the tribes of northern New Jersey and on the Delaware River, to reach whom he made many long and hazardous journeys. He soon broke down under the hardships of his self-denying life and died at the early age of twenty-nine years, after an active missionary career of only four years. He had been engaged to be married to one of the daughters of the famous preacher and theologian Jonathan Edwards, and it was at his home in Northampton, Mass., that this earnest young Christian finished his course. It has been well said of Brainerd that [6] "he was not remarkable for his learning, he accomplished no great and widespread results in the field which he had chosen, but the journal of his daily life and spiritual experiences, which he kept with care and which was published in 1746 by the Scottish Society that supported him, is full of life and power to this day. In reading it the

[6] Encyclopedia of Missions, "David Brainerd."

man's character, his lofty principles and aims, his saintliness, his loyalty to Jesus Christ, and his perseverance under hardships do not fail to impress the reader and to arouse the desire to follow his example. It was this fine and zealous character of Brainerd which made Jonathan Edwards a missionary to the Indians of Stockbridge; it was to Brainerd's memoirs to which Henry Martyn traced his decision to become a missionary, and it was also to those simple records of a godly life that William Carey was indebted for much of that inspiration which shaped his decision to be a missionary. Brainerd was a truly noble man and a Christian hero of that small class of heroes whose lives seem to shape history."

The missionary record of the Mayhew family holds a unique place in the annals of Christian missions. Thomas Mayhew, Sr., had been a merchant in Southampton, England. In 1641 he obtained a grant of the islands now called Martha's Vineyard, Nantucket and the neighboring Elizabeth Islands, off the southern coast of Massachusetts, and became a proprietor of these islands and governor of the colonists who settled there. His son, Thomas Mayhew, Jr., was pastor of the colonists' church and soon took up missionary work for the native tribes that occupied the island. Within ten years an Indian church of 282 members was organized. He went to England to solicit funds for this work and was lost at sea. His aged father, then over seventy years of age,

[1] "Two Thousand Years Before Carey," pp. 410, 411.

took up the work, learned the language of the Indians, and devoted himself to their welfare, "often walking twenty miles through the woods to preach to or visit these Indians." John Mayhew, the son of Thomas Mayhew, Jr., assisted his grandfather and succeeded to his and his own father's work. His son, Experience Mayhew, was in the work for upward of thirty years and prepared for his Indian flock a new version of the Psalms and of the Gospel of John, besides writing a "Brief Account of the State of the Indians on Martha's Vineyard," etc. His son, Zechariah, was ordained as pastor to these tribes in 1767, and continued his work among them till his death in 1806, thus carrying this remarkable record to the unusual period of one hundred and sixty consecutive years of missionary work by members of the same family to the same people. This instance is said to be paralleled only by that of the family of the Moravian missionary, Frederick Bönisch, which, during five generations, continued similar work for one hundred and forty consecutive years.

These, of course, were but a few of those who, from their sense of obligation to the spiritual welfare of their fellow-men, were pioneers in the modern missionary movement, which has been so blessed and prospered of God. Their work, as we have seen, brings us down to the period of "Modern Missions," which is usually reckoned to have commenced with the remarkable career of William Carey (1793).

With his life and work the hitherto comparatively narrow stream of missionary work begins to widen and deepen and to pour its reviving waters through the world till it has now reached almost every known and habitable land upon the face of the globe. To trace this stream through all its windings or in the details of its course in various lands will not be attempted. The most that can be done is to indicate the development of the great movements and to mention some of the chief leaders of Christian thought in the main mission fields of the modern world. Many fields of great interest and importance can not even be named and many workers of eminent worth must be passed over in silence.

CHAPTER VI

INDIA

The first Christian missionaries to India came from Egypt. Tradition affirms that the Apostle Thomas went to India and there suffered martyrdom, but the earliest recorded missionary was Pantaenus of Alexandria, who founded a Christian community on the Malabar Coast, while Syrian Christians from the Nestorian Church established a mission on the Eastern or Coromandel Coast of South India during the third century.

Roman Catholic missions did not begin until about 1500, and had to contend not only with the pagan customs and beliefs, but with the fierce hostility of Mohammedanism, which had obtained a firm hold upon the country. Francis Xavier, the Jesuit, landed in Goa, the center of Portuguese India, in 1543, and the Church soon obtained a foothold among the natives that has grown into a quite widespread and powerful Catholic community, which is said to be larger than that of the Protestant Christians and to number about 1,200,000 members.

The Protestant missionary history of India in the period of modern missions begins with the life and work of William Carey. This remarkable

man, justly named "the father of modern missions," was born in Paulerspury, Northamptonshire, England, in 1761. He was the son of a poor weaver, but learned the shoemaking trade, at which he worked for twelve years. At the age of eighteen he was converted, joined the Baptist Church, and later became a preacher in that connection, being pastor of the congregation at Moulton. As his support was too meager for the necessities of his family, he continued to make and "cobble" or repair shoes to eke out a livelihood. He was almost wholly self-educated, but became remarkably well learned, acquiring a good knowledge of Latin, Greek, Hebrew, Dutch, and French, besides a large amount of general information. He was early impressed with the duty of the Church to carry the gospel to the unconverted in other lands and frequently urged this subject, but met with scant sympathy among his fellow Christians. At last, at a meeting of the (Baptist) Ministers' Association at Nottingham, England, May 31, 1792, he preached a remarkable sermon from Isa. 54: 2, 3, which served as a trumpet call to some who had been heedless of their missionary obligations. His well-known divisions of the sermon were, "Expect great things from God" and "Attempt great things for God." At the conclusion of the discourse twelve of the ministers who heard it withdrew and formed the first Baptist Missionary Society. Its first capital, subscribed by these men, was £13 2s 6d or about $65.72. From

such a feeble beginning how great things have come!

Carey offered himself as the first missionary of this society and desired to go to the Sandwich Islands or to West Africa, but on the representations of Dr. John Thomas, a surgeon, who had been engaged in missionary work in Bengal, it was decided to send Carey to India. He was refused passage in an English vessel because the East India Company would not countenance "any interference with the religion of the natives," but sailed in a Danish vessel from Copenhagen to Serampore and finally reached Calcutta, November 11, 1793. From this date is frequently reckoned the beginning of the period of "Modern Missions."

Carey believed in the principle of self-support for missionaries, which, however, has since proven only partially successful in actual experience, and so, relinquishing his salary from the society, he took the post of superintendent of an indigo factory at Malda. This position enabled him to support himself and yet devote much of his time to missionary labors. During the five years he remained here he translated the New Testament into Bengali, held daily religious services for the thousand workmen in the factory, and itinerated regularly through the district, which was twenty miles square and contained two hundred villages. In 1799, Joshua Marshman and William Ward were sent out by the English Baptist Society,

but, as in the case of Carey, found themselves barred from British territory. They went to the Danish settlement of Serampore, and were there joined by Carey, thus forming the famous "Serampore Triad." Later an English institution, "Fort William College," was established at Calcutta, and the governor-general, whose favorable notice had been attracted to Mr. Carey because of his linguistic ability, appointed him professor of Sanscrit, Bengali, and Marathi in that college. He devoted most of the salary of $7,500, which was attached to this position, to his missionary work, and with his co-laborers, Messrs. Marshman and Ward, lived on a very modest allowance.[1] These three men may be justly regarded as missionary statesmen and apostles. They laid the foundation for almost every method of subsequent missionary activity by founding schools and colleges, by organizing native preachers and lay workers, and by exercising the right of petition against the crimes committed in the name of the Hindu religion. Carey, whose success as a translator has won for him the title of "the Wycliff of the East," completed a Bengali dictionary in three volumes, and translated the Bible or some of its parts into thirty-six dialects. He prepared grammars and dictionaries in the Sanscrit, Marathi, Bengali, Punjabi, and Telugu dialects. His fame as a botanist was second only to his reputation as a linguist.

[1] "Lux Christi," pp. 48, 49.

[2]"He will also long be remembered as the man through whose influence many idolatrous customs were abolished. In 1801 he secured the passage of a law which prevented mothers from sacrificing their children by throwing them into the Ganges River, and for years he labored to secure from the British Government the abolition of the inhuman 'suttee,' or the practice of burning widows on the funeral pyres of their husbands. At last (1829) the Government sent to him for translation the proclamation putting a stop to this practice. It arrived on a Sunday, as he was about to preach in the church at his station. He immediately sent another man into the pulpit, saying, 'The delay of an hour may mean the sacrifice of many a widow,' threw off his coat, and by sunset had finished the translation of the edict." His long residence of forty-one years in India proved him a man of extraordinary intellectual power, accompanied by the rarest humility and most unfaltering devotion to his Master Jesus Christ, and with a consuming love for his fellowmen. It may be fairly said that the conceptions of Carey and of his associates as to the duty and methods of the introduction of Christianity among a non-Christian people have for a century dominated Protestant missions. He died June 9, 1834, at the age of seventy-three.

Eleven years after Carey sailed for India, one of his great successors, Alexander Duff, was born

[2] "Winners of the World," p. 73.

(1806) in Perthshire, Scotland. Graduating from the University of St. Andrews at Glasgow, and coming under the influence of Dr. Chalmers, Duff was appointed the first missionary of the newly organized Society of the Church of Scotland, and embarked for India in 1829, at the age of twenty-three. He was thrice wrecked on his voyage, but finally reached Calcutta in safety after a voyage of eight months. He went out as an educational missionary, and the first school which he began "was organized on two great principles: 1. That the Christian Scriptures should be read in every class and be the foundation and pervading salt of the entire school. 2. That since the vernaculars of India could not supply the medium for all the requisite instruction, the sciences of the West should be taught through the English language." These principles were opposed by the scholars and educators then at work in India, and even by the friends of Christian education, but were insisted on by Mr. Duff, who began such a school in 1830, in a building also occupied by the school of a high caste Brahman, Rammohun Roy, who had broken away from the corruptions of Brahmanism and was then at the head of a Reform party. [3] "On the morning when Mr. Duff opened his school, expecting opposition to his plan for Bible readings, he had fortified himself by procuring copies of the Gospel in Bengali and also by learning the Lord's Prayer in Bengali. The moment came.

[3] "Pioneer Missionaries of the Church," p. 105.

Unflinchingly he stood before them and phrase after phrase of that prayer was unfalteringly uttered and dutifully repeated by the pupils. His personal magnetism together with his strength and firmness carried them all, word by word, to its close. Then came the most critical test. With no sign of weakness or distrust, he distributed copies of the Gospels and requested a pupil to read. Silence followed. An unmistakable disgust was discernible on the faces of the superstitious pupils. A threatening murmur of rebellion arose against the contaminating books, when instantly Rammohun Roy arose and in the kindest of tones said to the pupils: 'I have read this entire Bible all through. I received no harm from it. You will receive no harm from it.' Words of assurance followed, and when he finished speaking the students were ready to read the Gospels. A victory was won, and from this began Mr. Duff's startling inroads on the prejudices and superstitions of Hindu families."

In less than a week there were three hundred applicants for admission. Within a year this number was tripled, and in nine years the average attendance was 800, and the school and its methods received the commendation of the governor-general, Lord Bentinck. On the essential principles laid down by Dr. Duff,—the prominence of the Bible in the course of instruction and considerable use of the English language, the largest and most successful Christian schools and colleges in India are now conducted.

Dr. Duff returned home several times and traveled through the Churches of Scotland in the interests of Christian education in India. In 1854 he visited the United States, arousing the greatest enthusiasm toward missionary work. In 1846 he was offered the principalship and chair of theology in the Free Church College at Edinburgh, but though urged by influential men and bodies to take up the work, he steadfastly declined to leave India. However, his failing health at last compelling him to cease his work in India, he accepted the Free Church professorship of theology in 1867, and died in 1878, greatly honored and beloved by all who knew of his remarkable work for Christian education in India.

Henry Martyn, born at Truro, Cornwall, England, in 1781, was graduated at Cambridge with the highest honors, and soon after, abandoning his intention of studying for the bar, prepared to enter the ministry. Influenced by the lives of William Carey and David Brainerd, the missionary to the North American Indians, Martyn determined to devote himself to missionary work, but, through force of circumstances, was obliged to accept an appointment as a chaplain of the East India Company.

His chief work was that of translation, his linguistic powers being very great. His Persian and Arabic New Testaments were the first complete translations of the Christian Scriptures into these languages. His versions of the New Testament in Hindustani and Persian, spoken by many

millions of people, are enduring monuments not only to his scholarship, but to his Christian zeal. He was noted for his earnest piety, his endurance of hardships, rendered doubly severe through his frequent illnesses, and a peculiarly sweet and tender nature that betokened itself in all his relations to others. His early death, the result of too great exertions and an unavoidable exposure to the plague while traveling in Persia, was brought about at the early age of thirty-two in 1812. The influence of his saintly character is still felt in the Christian Church, and is voiced by the inscription on his tombstone in letters of English, Armenian, Turkish, and Persian, "One who was known in the East as a 'Man of God.'"

Bishop Reginald Heber, an early missionary of the Church of England to India and second Bishop of Calcutta, [4] "united the zeal and piety of the Christian with the accomplishments of the scholar and gentleman. Few men have ever won in equal measure the general esteem of society in India." He was elected Bishop of Calcutta in 1823, and began his duties with great zeal and devotion. His work lasted, however, less than three years, as he died from entering a cold bath while overheated. He is chiefly known to us through his wonderful hymns, such as "Holy, Holy, Holy, Lord God Almighty," "The Son of God Goes Forth to War," and especially "From Greenland's Icy Mountains," which is known and sung throughout

[4] "Lux Christi," p. 146.

the Protestant Church, and which was composed in 1819 for use at a missionary service held in a parish church in England. "As the most learned and zealous of Indian bishops he is enshrined in the affections of the Christian world."

These four men, types of their several lines of thought and effort, stand out as grand specimens of the early missionaries sent by the English and Scottish Churches to India, but about this time the religious life of America was also stirred by the same zeal for souls, and in the four men whose names follow her special contributions to India missions will be noted.

Adoniram Judson, who as a student in Andover Theological Seminary had met Mills, Richards, and Hall, members of the famous "Haystack Band" of Williams College, resolved to offer himself as a missionary to the heathen, and after a visit to England in a fruitless effort to enlist the co-operation of the London Missionary Society with the recently organized "American Board," he sailed in 1812 as a missionary of the latter Board to India. During his long voyage, however, his views as to the Scriptural authority for infant baptism were changed and, becoming attached to the Baptist Church, he was the cause of the formation of the American Baptist Missionary Union (1814). Judson at first attempted to work in Madras, but was discouraged by the hostile policy of the British East India Company, and soon removed to Rangoon in Burma, and later to Maul-

main, which became the center of the Baptist missionary work in Burma. He suffered much persecution during his early life in Burma. Suspected of being an English spy in a war between Burma and England, he was arrested and for seventeen months confined in the loathsome jails of Ava and Oung-pen-la, where he lay bound in fetters and suffering excruciatingly from fever, heat, hunger, and the cruelty of his keepers. By the persistent efforts of his wife, and the intervention of the British military authorities, he was finally released and resumed his work. He not only labored at the usual tasks of missionary workers, but translated the Bible into Burmese, and commenced the preparation of a Burman dictionary, which monumental work he was not able to fully complete before his death in 1850. "Numerous converts, a corps of trained native assistants, the translation of the Bible and other valuable books into Burmese, and his almost completed Burman-English dictionary were some of the direct fruits of his thirty-seven years of missionary service."

Scarcely less famous or useful in the early history of Indian missions were Dr. Judson's three wives, Ann Hasseltine Judson, Sarah Hall (Boardman) Judson, and Emily Chubbuck Judson. The devotion of the first named wife during the persecutions and sufferings of her husband's earlier life was great, and she labored incessantly at much personal risk and under many hardships to secure his release from his Burman prison.

During his imprisonment, though burdened with the care of her own infant and also with the oversight of a native child who was ill with the smallpox, she constantly visited her heroic husband, brought him suitable food, and with her fortitude and courage sustained him until he was set free. The second wife, who was the widow of Dr. George Dana Boardman, a colleague of Dr. Judson, did most valuable work among the Burmese women and was indeed a pioneer in "women's work for women" in India. Emily Judson, who married Dr. Judson during his last visit to America, was a popular writer of no little renown in her day, writing under the pseudonym of "Fannie Forester." She gave much time to the preparation of a memoir of her distinguished husband. She returned to America after Dr. Judson's death and lived for some years in her former home.

In the early history of India missions the value of medical missions was not fully recognized as an adjunct to the spiritual work which it is so well fitted to advance. It was first given to John Scudder, M. D., of the American Board, to labor effectively in the introduction of this powerful auxiliary to Christian missions among the people of India.

Dr. Scudder was a young physician with a large and promising practice in New York City. One day while waiting to see a patient he picked up a tract on missions entitled "The Conversion of the World," written by Newman and Hall of

the Haystack Band, by reading which he was led to give his life to missionary work. He was a member of the Reformed Dutch Church, which was then working in co-operation with the American Board. To the latter Society therefore Dr. Scudder offered his services and sailed with his young wife for Ceylon in 1819. He was ordained as a minister by his fellow missionaries in 1821, and did much of the usual evangelistic work which was then the chief method of missionary endeavor.

But that which distinguished Dr. Scudder from all his contemporaries was the fact that he constantly combined the practice of medicine and surgery with preaching and teaching among the natives. He thus became the first distinctively medical missionary to India and possibly to any foreign field. His method of medical work was largely that of itineration, traveling from village to village, gathering the natives together and preaching the gospel and treating their physical ailments, thus almost exactly following the method pursued by the Master Himself, of whom we read, [5] "He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people." Early in 1836 he was sent with Dr. Winslow to Madras to found a new mission, which, in 1853, under the labors of Dr. Scudder's oldest son, the Rev. Dr. Henry Martyn Scudder, M. D., with his

[5] Matt. 4:23.

two brothers, William W. and Joseph, was divided into the Madras and Arcot missions. Ezekiel, Jared W., and John Scudder, Jr., all sons of Dr. Scudder, Sr., with Jacob Chamberlain and Joseph Mayou, joined the mission between the years 1856 and 1861, and from that date on the Scudder and Chamberlain families, to the second and third generations, have been the leading workers in this important district. Medical work has always been one of the chief instruments of this mission, no less than six out of the nine men who may be regarded as the founders of the mission having been qualified physicians. The Arcot Mission may thus be said to have been the pioneer and, in a sense, the leading medical mission of South India.

The work of the Baptist Society among the Telugus in the Madras District is one of the many remarkable instances of the long delayed fruit of faithful labors for the evangelization of non-Christian people. The missions in Nellore and Ongole were established in 1836, but for seventeen years remained so unproductive that the society was on the point of abandoning them and only hesitated because of the faith and patience of the pioneer missionaries, Drs. Day and Jewett. The feeling, however, in favor of discontinuing the work was strong, and while at a Conference of the society the question was being once more debated, the reading of a thrilling poem, naming Nellore "The Lone Star Mission,"

and written by Dr. S. F. Smith, the author of "America," caused a sudden revulsion of feeling and it was resolved to reinforce the mission. Dr. and Mrs. John E. Clough were sent there, and a few years later the reward of faith was made manifest by [6] "one of the most marvelous mass movements in the history of India missions. In a single day one thousand converts brought their idols to the missionaries in Ongole to be destroyed; on another day, 2,222 were baptized, and at one time 8,691 professed their faith in Christ within the space of ten days."

Among these leaders in India missions we must name Dr. William Butler, because he it was who laid the foundations of the large and increasing work now done in India by the American Methodist Episcopal Church. He arrived in India in 1856 and established his first station at Bareli, near Lucknow. Within ten weeks of the commencement of his work the terrible Sepoy mutiny broke out and he and his family were obliged to flee for their lives and for a long time were in hiding at Naini Tal. "On his return to his station in 1858, three missionaries, one European helper, and two natives answered the roll. Yet to this missionary was given the joy of living until he could see one hundred thousand of the people of India accepting Christ as Lord, brought into this new life through the agency of the Methodist missions." To this great work the labors

[6] "Lux Christi," p. 15.

of Dr. Parker, Bishop William Taylor, Bishop Thoburn, and many more largely contributed. [7]"Bishop Taylor's masterly evangelistic genius and the revival under him in South India made new centers in Bombay, in Poona, in Secunderabad, in Madras, and in Calcutta. The work was then pushed eastward as far as Rangoon, Methodists thus coming to share with Baptists and Anglicans the work of evangelizing Burma; points of vantage were seized in the Punjab and in the Central Provinces—in fine, the Methodists now survey all India as their field."

While "women's work for women" in India, as elsewhere, has accompanied and followed the work inaugurated by the men, there are some features of this work to which special reference should be made. Some of the peculiar features of the social life of India affect most terribly the physical and moral condition of its women. "The hall-mark of modern Hinduism," as one says, "is the degradation of women." [8]"The chief of the social wrongs of the women of India are, in brief, her marriage in infancy to a man chosen arbitrarily for her, her possible child-widowhood, her entering into married life at ten or twelve years of age, the physical injuries of premature motherhood, combined with neglect of all proper treatment, her absolute ignorance, and her enforced and unnatural seclusion. To these must be added the nameless evils of polygamy and concubinage,

7 "Lux Christi," p. 163. 8 "Lux Christi," p. 185

the possible doom of infanticide, and the low moral tone of the family life." Against these and similar evils the earliest missionaries protested and worked. William Carey, as we have seen, was successful in obtaining Government prohibition of female infanticide, and also an act forbidding the practice of suttee or burning widows upon the funeral pyre of their dead husbands. Much later (in 1891) a bill was passed raising the age of consent to marriage from ten to twelve years of age. Notwithstanding these laws, their beneficent purpose is often frustrated by the inexorable power of superstition and custom.

The earliest direct work for the women of India was done by Mrs. Marshman in Serampore in 1800. Mrs. Sarah Judson labored among the Burmese girls, and others of the wives of the early missionaries labored faithfully to raise and benefit their own sex in heathen lands, as indeed has ever been their practice.

Miss M. A. Cooke was the first single woman to enter India as a missionary, being sent out by the Church Missionary Society in 1820. She was engaged in educational work for girls, which she very successfully carried on for many years, establishing many schools for girls, and later a female orphanage. She became the wife of the Rev. Isaac Wilson, but never ceased her active efforts in her chosen field.

"Zenana work" or the personal visitation of

the high-class Hindu women in their own homes has naturally been the exclusive work of women missionaries, since the customs of India forbid the free intercourse of the sexes as in Europe and America. [9] "In this close heart-to-heart encounter the Christian missionary learns the needs and sorrows of India's oppressed wives and mothers. Here in the very deepest part of it, absolutely closed to men missionaries, the family life in all its multiform misery can be reached with the healing and purifying touch of Christianity. Empty-headed, frivolous, and lifeless as is the ordinary Hindu or Mohammedan woman, she is yet within reach of the motives which the missionary thus brings to bear upon her and great have been the results in leading such as these to Christ. There are now estimated to be fifty thousand zenanas in India open to the visits of the Christian missionary, but there are yet forty millions of women in zenanas who can be reached by no other agency."

In education women's work is of supreme importance, and as the utmost care is taken that the secular side does not overshadow the religious, the Christian schools are the seed-beds of the native Church. In the primary schools and kindergartens the girls receive equal attention with the little boys, and in the high schools manual training courses are mingled with those purely literary. There are two Christian colleges for

[9] "Lux Christi," p. 203.

women, the oldest being that at Lucknow, under the care of the American Methodists, and the other the Sarah Tucker College, in Palamcotta, South India, under the Church Missionary Society. The Government colleges are also opened to women, and in about thirty years (1870-1899) 1,306 women passed the entrance examination.

As an example of the "finished product" of Indian female education we need mention only Miss Lilavati Singh, of whom the late Ex-President Harrison said, at the World's Missionary Conference in 1900, "If I had given a million dollars to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman." Mrs. Sarabji and her daughters, the well-known educators of Parsi women, and the world-renowned Pundita Ramabai are conspicuous examples of the benefits of Christian education of Indian women.

Miss Clara Swain, M. D., was sent out in 1869 as the first woman medical missionary to India. She formed a class of sixteen girls for the study of medicine, of which thirteen in due time became qualified practitioners. She also secured the erection of an adequate dispensary and hospital for women. The Nawab of Rampore gave land worth $15,000 for this purpose, and the cost of the buildings was met by the Methodist Women's Society at home. Dispensary cards are distributed bearing verses of Scripture, and Bible

women work among the patients while they wait their turn with the doctors.

Certain forward movements in later years give promise of a rich fruitage from the labors of the past. The spiritual unity of Christians has been emphasized by the formation of the South India United Church (1908), a union of all Christians of the Presbyterian and Congregational Missions in South India.

A Women's Missionary College has been recently organized in Madras by the co-operation of no less than ten British and American Missionary Societies. A National Missionary Council, with Provincial Representative Councils in each of the great provinces of India, has lately been constituted to consider and co-operate in plans of mutual importance and interest.

The life of India has also been deeply stirred of late by the awakening of its social conscience and its desire for social service. Two or three great issues have particularly held its attention—such as the education and elevation of women, the condition of the depressed classes and evils resulting from the caste system. The need of education is particularly emphasized. In 1912-1913 the total increase of pupils in British India was nearly 400,000, yet only twenty-nine per cent of the boys and five per cent of the girls of school-going age are at school. All these and other similar movements are having a mighty influence upon the religious, social and political life of India.

CHAPTER VII

CHINA

China, the oldest, the largest, and the most populous of Asiatic countries, has been for centuries a missionary problem. Its authentic history dates back to the times contemporaneous with the rise of Greece and Rome, the fall of Troy, and the days of David and Solomon in Israel.

The area of this great land covers one-third of the entire area of Asia, and equals that of the United States, plus the provinces of Ontario and Quebec in Canada and all of Mexico, to a point beyond the Isthmus of Tehuantepec, or, roughly speaking, about 4,225,000 square miles. The area of China proper, however, is only about one-third of the whole empire. This portion is nearly the size of the United States east of the Rocky Mountains.

Parts of this area are among the most thickly populated on the face of the globe, and although an accurate census of the inhabitants of China has never yet been made, it is estimated at from [1]360,000,000 to [2]386,000,000, [3]426,000,000, or even [4]446,000,000. This is almost one-fourth of

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1 "Rex Christus," p. 3. 2 Warneck, p. 334. 3 Editors' Encyclopedia.
4 Beach, "Geography of Protestant Missions," p. 262.

the total population of the globe. [5]"This vast population has as one of its most striking characteristics its homogeneity. A common written language, and uniform customs and religions, together with their isolation for ages from surrounding nations, have made this people a practical unit. A patriarchal government based intellectually upon a common literature which is the stepping-stone to all official employment, has welded them together with iron bands, so that to-day they present a united front to the powers of the West."

The reliable history of Christian missions in this great country begins with the entrance of the Nestorians, in 505 A. D., to which testimony is borne by the discovery of the famous Nestorian Tablet, which was found in Hsí-Ngan-Fu in 1625, by workmen engaged in digging for the foundations of a house. The date of this tablet is 781 A. D., which is generally accepted as authentic, and Nestorian Christians seem to have labored in China for upwards of 800 years.

Roman Catholic missions commenced with the work of John of Monte Corvino, an Italian monk, who went on a mission to the Tartars, reaching China about 1298. He built a church at Peking in the tower of which were three bells which were rung at all the canonical hours. He also bought one hundred and fifty slave boys, whom he taught Latin and Greek. He taught these boys to copy

[5] "Geography of Protestant Missions," p. 263.

manuscript, and especially to chant the services of the Church, and he tells us that the emperor of China used often to come and hear them sing and was greatly pleased with their performance. He also did an important work in translating the New Testament and Psalms into Chinese. In 1308 he was reinforced by three Franciscan monks, and they were followed by other faithful men. But on the fall of the Mongol dynasty, which had favored the Christians, the new rulers of the Ming dynasty put a stop to all communication with foreign lands, and the Christians were persecuted and slain, so that for nearly two hundred years Christianity in China was practically dead and forgotten. Then came the great Jesuit missionary St. Francis Xavier, who made desperate but unavailing attempts to obtain a permanent foothold in the empire (1553), and he was followed thirty years later by "one whose brilliant career in China perhaps has never been equaled by any other missionary in any land—Matteo Ricci. With another Jesuit named Ruggereo, he effected an entrance into the province of Kuang-tung, in 1582, by concealing their purpose and adopting the garb of Buddhist priests. After many years of labor these men and their companions achieved much success and influence, particularly as educators and teachers of Western science, literature, etc. But later they became involved in doctrinal difficulties among themselves and in political and other disputes with the

Chinese authorities, which early in the eighteenth century, and even as late as 1747, led to violent persecutions which for a while almost annihilated Christianity in China. In common with other foreign religions, the Catholic missions shared the benefits of the Treaty of Tient-sin (1858), and now report over 1,100,000 members in China.

Protestant missions to China began with the work of Robert Morrison. Like Carey, he was a shoemaker, or rather a shoe-last maker, and studied while at work at this humble trade. He studied Latin, Hebrew, and theology with the minister of his home parish, New Castle, England, and after some years of preparatory work, in which was included the study of Chinese, he sailed for China, via New York (1807), being unable to go directly to China because of the opposition of the East India Company to missionary work in the East. In this respect Morrison's early difficulties resembled those of Carey.

The American ship in which Morrison sailed from New York was owned by Olyphant and Co., a firm of Christian merchants, who heartily assisted the purpose of the young missionary. He also obtained a letter from the Secretary of State at Washington to the American consul at Canton, where he lived for a year in the factory of some New York merchants. The difficulties and dangers of his position and of those natives whose assistance he needed in the study of the language, were so great that for a while he clothed himself

in Chinese dress and adopted Chinese methods of living. After a year, however, his health becoming impaired, he was driven to Macao, a Portuguese possession, but a little later (1809), on his marriage to the daughter of an English merchant residing in Canton, he was able to return there and to accept the offer of a position with the East India Company as a translator of Chinese. This gave him an assured place and income and was of advantage to him in his work of translating the Bible and other books into Chinese.

In 1813, the Rev. William Milne and his wife were sent out by the London Missionary Society as associates to Morrison and proved themselves to be invaluable assistants, but later Milne removed to Malacca, where he founded an Anglo-Saxon College. Morrison continued his work, completing the translation of the New Testament into Chinese and compiling an Anglo-Chinese dictionary which was published by the East India Company at a cost of £15,000. In 1814, seven years after his arrival in China, he baptized Tsai-A-Ko, the first Chinese convert to Christianity, and in 1818 the entire Bible was translated into Chinese, a part of this work being done by Dr. Milne.

In 1824-26 Morrison revisited England and was received with honor by George IV, as well as by the Churches and religious societies of the country. He returned to China in 1826, and died there in 1834, [6] "After twenty-seven of as labori-

[6] "Rex Christus," p. 34.

ous and fruitful efforts as were ever spent by any missionary that ever penetrated the Celestial Empire."

"Dr. Morrison published more than thirty different works, one of which was his monumental dictionary in six quarto volumes." As has been said, "Any ordinary man would have considered the production of the gigantic English-Chinese dictionary a more than full fifteen years' work. But Morrison had, single-handed, translated most of the Bible; had sent forth tracts and pamphlets; had founded a dispensary, and established a college, besides other duties as translator for the Company, and preaching and teaching every day of his life."

That he was able to do this for a long series of years gives one some idea of the indomitable courage and perseverance of the man, for as Dr. Milne himself said, [7] "'to acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of the apostles, memories of angels, and lives of Methusaleh."

With Dr. Milne and Dr. Medhurst, Dr. Morrison formed a Chinese trio, equaling in efficiency and influence the great contemporary trio of Indian missionaries, Carey, Marshman, and Ward.

The earliest American missionaries to China were the Revs. E. C. Bridgman, of the Congregational Church, and David Abeel, of the Reformed Dutch Church, who were sent out by the Amer-

[7] "Missionary Enterprise," p. 279.

ican Board with which both of these denominations were then connected (1829).

Bridgman was an editor and writer of great ability. He was the founder of the *"Chinese Repository,"* which continued to be issued for over twenty years with good results. [8] "His great work was that of translation, but he also did his full share of direct missionary work in preaching and distributing religious literature. He was of great assistance in the negotiations which went forward between China and the foreign powers. When the plenipotentiaries of the four great treaty powers—England, France, Russia, and the United States—were conducting their negotiations which resulted in the Tient-sin Treaty of 1858, he was consulted by them and frequently translated official documents for them. In his thirty-two years in China he was more intimately connected with and known by the foreign community at Shanghai and Canton than any other missionary, and by all was highly esteemed."

David Abeel is more particularly noted as the one who first interested the Christian women of England and America in organized missionary work for their own sex. He went to China with Bridgman in 1829 as chaplain for the American Seamen's Friend Society, and in 1831 made a tour to Batavia and other Dutch East India possessions to examine the missionary conditions prevailing there. In 1833 he returned to America

[8] "Encyclopedia of Missions," Article "Bridgman."

by way of Holland, Switzerland, and England, speaking in behalf of missions and so arousing the Christian women of England by his appeals that, in 1834, they formed the "Society for Promoting Female Education in the East," the pioneer of English women's missionary societies. Much later, through the influence of this English society and the growing needs of the work, the pioneer American society, "The Women's Union Missionary Society," was formed in New York (1861), with Mrs. Thomas C. Doremus for its first president.

In 1842, when the treaty ports in China were first opened, Mr. Abeel immediately repaired to Amoy and founded the Amoy Mission, which a few years later (1857) was transferred by the American Board to the care of the Reformed Church in America, by which it has since been conducted. [9] "This work was begun by Mr. Abeel in a hired house under an overshadowing banyan tree in the island of Kolongsu, in Amoy harbor. By his courtliness, affability, and manly consecration he won the favor of both the literary and official classes, as well as of the common people. His health, never vigorous, soon utterly failed, and returning to the United States, he died there in 1844."

It was Dr. Peter Parker of whom it is said, "he opened China on the point of his lancet," and while it is true that successful medical work was done in China before his time by Morrison and

9 "History of the Amoy Mission," p. 9.

Dr. Colledge of the East India Company, it was Dr. Parker who first began a systematic and continued line of work for the medical treatment of native Chinese. [10]He went to Canton as a missionary of the American Board in 1834 and the next year opened a free Ophthalmic Hospital in that city "to disarm prejudice and spread the gospel." [11]"In twelve short weeks the successful cures from this hospital accomplished more in removing the hitherto impenetrable wall of Chinese prejudice and restrictive policy than could have been accomplished in years by the customary missionary work." Later the hospital was enlarged to include general practice. In 1838 he had four students, one of whom became an expert operator. His labors in ten years were abundant, notwithstanding many obstacles. Beginning with a solitary patient, he personally treated over 53,000 people.

In 1840 wars in China compelled Dr. Parker to return to America. He spent the time in telling of the medical work in China, and as a result some medical missionary societies were organized. While in Edinburgh, in 1841, he was also instrumental in organizing the Edinburgh Medical Missionary Society, whose work has been widespread and successful. He afterwards became United States Commissioner to China, and later returned home, where he died in 1888, at the age of eighty-three. The hospital which he started in Canton

10 "Opportunities," p. 48. 11 "Pioneer Missionaries," p. 142.

still continues a vigorous work, and as it is the first institution of the kind in heathen lands that had as its twofold aim, first, the alleviation of human suffering, and secondly, the extension of Christianity through the influence obtained by the medical treatment of non-Christians, it is entitled to its claim to be the originator of medical missionary hospitals.

Up to 1842 residence and work in China had been difficult for all foreigners because of the restrictive laws of the Chinese Government, but in 1841 what is called the Opium War broke out, occasioned by an attempt of English and French vessels to smuggle into the country a large quantity of this destructive drug. By this unrighteous war the wicked traffic was fixed upon the Chinese people, but an indirect blessing resulted in the opening of five ports, Canton, Amoy, Fu-chau, Ningpo, and Shanghai, to British residence and trade, which privileges were soon extended to all foreigners. With these fresh opportunities, missionary work became still more active. The American Presbyterians began work in Canton in 1842, followed two years later by the Southern Baptists. Two German missions, the Rhenish and the Basel, entered the Kuang-tung Province in 1847, and the Northern Baptists, the English Presbyterians, the Congregationalists, the Methodist, the Episcopal, and other bodies followed rapidly with new missions and reinforcements.

In 1848 the first Protestant Church edifice ever

erected in China for a distinctively Chinese congregation was built by the Rev. William Pohlman, a missionary of the Reformed Dutch Church, working under the American Board at Amoy. Mr. Pohlman collected the money for this building ($3,000), superintended its erection, and was lost at sea on a voyage to Hong Kong to purchase furnishings for the recently completed structure. The building still stands in constant use as a memorial of the first native Protestant Church gathered in China.

Among the missionaries of this early day, Dr. William Ashmore, of the American Baptists, and Rev. William C. Burns, of the English Presbyterians, are noted for their evangelistic work. Mr. Burns was especially useful as a translator of Christian hymns for the use of native congregations, and of these he prepared and published several collections. He also translated the "Pilgrim's Progress" and other useful additions to Chinese Christian literature. [12]In carrying out his ideas he followed two new departures in missionary work. He lived more among the Chinese than any previous worker had done, dressing as a Chinaman and eating Chinese food, and he took the risk of itinerating widely beyond the stipulated limits of the treaty ports. Burns's life, it has been said, was "more powerful as an influence than as an agency."

The T'ai P'ing Rebellion broke out in China

[12] "Missionary Expansion," p. 149.

in 1850, and was injurious not only to the peace of the country, but to the Christian religion, because its leader, Hung-Hsiu-Chuan, claimed that he was a Messiah like Jesus Christ and incorporated into his declarations some Christian tenets.

The movement, however, soon became fanatical and revolting in its excesses, and finally (1865) it was suppressed by the Government troops led by British and American officers, among whom the most conspicuous was the brave and able English Christian soldier, Charles G. Gordon, "Chinese Gordon," so called because of his eminently successful services in this war as the commander of the Chinese Imperial Army.

During the third period (1860-1895) into which the progress of Chinese missions is sometimes divided, the expansion of missions went on rapidly. By the treaty of Peking (1860), following the close of the so-called "Arrow" war, the liberties and privileges of foreigners were enlarged and religious freedom was permitted to Chinese converts. China also began to see the benefits of Western life and knowledge and to welcome modern education and training.

Among other names of those who came into the work about this time we may mention only those of Griffith John, W. A. P. Martin, J. Hudson Taylor, and James Gilmour, of Mongolia, as being typical of the inauguration or development of certain specific lines of work.

The Rev. Griffith John was a Welshman, who was sent out by the London Missionary Society in 1861, and assigned to pioneer work in the interior of China. He went about seven hundred miles up the Yang-tse River to Han-Kow, the largest commercial center of Middle China, where he established a station, noted as being the pioneer inland mission of the Protestant Church. His labors here were particularly successful and were the entering wedge for the work of a number of other societies.

Dr. W. A. P. Martin, a missionary of the American Presbyterian Board, is noted not only as a missionary educator, but as having obtained a large influence among Chinese scholars. [13] "He went out in 1850, assisted in making the treaty between the United States and China in 1858, and was an authority in China on questions of international law. He was professor in and president of Tung Wen College (1868-1898) and the president of the New Imperial University until 1900, when it was destroyed in the siege of Pekin. In 1902 he was appointed head of the vice-regal University of Wuchong. His influence in directing the rearrangement of higher education in China and in commending Western and Christian education to Chinese scholars has been very marked.

Dr. J. Hudson Taylor has been called "the Loyola of Protestant Missions," and will ever be remembered in the missionary history of China

[13] United Editors' Encyclopedia; also, Beach, "Geography and Atlas," p. 300.

as the founder of the China Inland Mission (1866).

[14]"We must devote," as says Dr. Warneck, "a somewhat fuller notice to this mission for this reason, that not merely the strong personality of its founder, but also his Christian and missionary principles have since exercised a great influence upon wide circles and have not inconsiderably altered the carrying on of missions. Two sorts of principles, which concern partly the missionary instruments and partly the missionary task, gave to this China mission its wholly peculiar cast. As to the former, they are the three following: (1) The acceptance of missionaries from all sections of the Church, if only they personally possess the old Scriptural faith. This made the new mission interdenominational. (2) To qualify for missionary service, spiritual preparation is essential, but not an educational training. Missionaries from the universities are welcome, but equally so are such as have had the simplest schooling; it is imperative only that they have Bible knowledge and acquire the Chinese language. Also no difference is made as to sex. Women are as qualified for the service of missions, even for missionary preaching, as are men. And so at least half the missionaries of this society—if married women are included, almost two-thirds—are women, and since its foundation the number of women entering upon missionary serv-

[14] "History of Protestant Missions," pp. 104, 105.

ice has steadily increased. (3) No direct appeal is ever to be made for contributions to the expenses of the missions, nor are the missionaries to reckon upon a fixed salary, but must depend for their maintenance solely upon that which God supplies. In a specific sense, they are to be faith missionaries.

"The second series of principles is virtually determined by the expectation of the approaching second advent of Jesus. They have in view the hastening of His coming by accomplishing the preaching of the gospel as speedily as possible through the whole world (Matt. 24:14). And so witness-bearing is regarded as the essence of the missionary task. Since the matter in hand is not Christianizing, but only that the gospel be heard in the whole world, the missionary commission is limited to evangelization. Planting stations, building up congregations, educational work, extensive literary work, etc., are not absolutely necessary. Itinerant preaching is the chief thing; albeit practical good sense and experience have largely modified this principle, and stations have been organized almost everywhere.

"Again, in order to bring the gospel within the hearing of all nations, the largest possible hosts of evangelists must be sent out. On the basis of these theories, large bands of evangelists were sent out within a short time. Especially when, through the so-called 'Cambridge Seven,' a very storm of enthusiasm for the China Inland Mis-

sion was stirred in 1885, the sending out of missionaries increased and that not alone from England, but also from Scandinavia, Germany, America, and Australia. Before 1900 the number of missionaries of this mission was given as 811, of whom 484 were women. However, only seventy-five of the 327 men were ordained. The income in that year was over £50,000 ($245,000). The number of its Chinese communicants scattered through fifteen provinces was about 8,500.

"The Boxer uprising of 1900 smote the work of the China Inland Mission most severely of all the Chinese missions. Almost all of their inland stations had to be abandoned, and of their workers fifty-eight (exclusive of children) were murdered. Since 1901 the work has been taken up with fresh energy and the number of workers has been raised to 898, including 542 women, while the number of communicants has risen to 19,049."

MONGOLIA

Besides China proper, of whose evangelization we have been speaking, there are several dependencies included in the Chinese Empire, of which the most important are Manchuria, Mongolia, Chinese Turkestan, and Thibet. We can refer only to mission work in Mongolia as typified by the experience of James Gilmour, "Gilmour of Mongolia" as he is called. He was a Scotchman, educated at Glasgow and the theological college of Cheshunt, near London, and sailed for China

in 1870, commissioned by the London Missionary Society. The field which he attempted almost single-handed to evangelize, and in which only a few scattered traces of earlier Christian missionaries could be found, is one-third as large in area as the United States with a roving population of about 2,500,000. [15] "It is a vast plain about 3,000 feet above the sea level, almost without wood or water, and has as its center and a third of its area the desert of Gobi, or Shamo—'the sand sea.' The very dry air and extreme elevation of this country give a climate so excessively cold that the mercury often remains frozen for several weeks. The winter lasts nine months, and during the short summer there are days of stifling heat usually followed by cold nights. The inhabitants are as a rule nomads, whose chief property is in horses, cattle, sheep and the double-humped or Bactrian camel. There are, however, many villages and towns, and the country abounds in the lamasaries or monasteries of Lamaism, solidly built with brick or stone, adorned with carvings, sculpture, and paintings, well endowed and often having in residence a living Buddha who is worshipped as a divine incarnation."

To this inhospitable and most difficult country Gilmour devoted his life, living in the black tents of the natives, following them from place to place, enduring for weeks and months their squalor and wretchedness, and ministering as a

[15] "United Editors' Encyclopedia." "Mongolia."

lay physician to the physical and as a missionary to the spiritual wants of this fierce people. Gilmour also labored for a while in the cities of Peking, Tien-tsin, and Shan-tung, but it was on the Mongolian plains that he loved most to witness for his Master. Mrs. Gilmour was a genuine helpmeet to her husband, and her educational work among the women and children was far-reaching in its results. Gilmour was one of the best examples of the itinerant missionary that we have in modern times, and his work, though hidden from the eyes of men, has done much to leaven the lump of Mongolian heathenism.

RECENT EVENTS IN CHINA

The last twenty years have been almost more productive of changes in the intellectual and social life of China, and in the relations of this great people to the other nations of the earth, than all the nearly four thousand years of its previous history. In 1894-5, the Chino-Japanese war broke out over the question of the suzerainty of Korea and the control of its commerce, which had long been in dispute between the two empires. The siege and fall of Port Arthur, the naval battle of Wei-Hai-Wei, and the quickly proven military superiority of the smaller and younger but more progressive nation to its gigantic but unready antagonist are matters of history. China however thus experienced a rude awakening, but learned too late that age and dignity are but slight de-

fenses against the aggression of outward foes. Then commenced a fierce social and political strife, in which the more progressive elements in China, including even the youthful emperor, sought to introduce western ideas and influences into the life of this ancient people; while the reactionary, conservative element, with which the Dowager empress sympathized, strove to retain the ancient regime and practices. This agitation eventually culminated in the Boxer uprising of 1900, which was a fierce and unreasoning anti-foreign demonstration, including in its cruel enmity not only all foreigners, but all native Christian converts, who were supposed to be especially under the influence of the hated foreigners. The most spectacular result of this popular fury was the siege of Pekin, in the foreign quarters of which city hundreds of British, French, Germans, Americans, Russians and others connected with the political or missionary activities of the city and its neighborhood took refuge, and were besieged by Chinese troops for two months during the summer of 1900 till relieved by an expeditionary force of allied European and American troops. Though Pekin was the storm center of these disturbances, the anti-foreign violence was general throughout North China and cost the lives of over two hundred Christian missionaries, while thousands of native Christians likewise suffered martyrdom. The destruction also of missionary and foreign property was very great, as may be inferred from

the fact that the indemnity exacted from China as damages, by European and American governments, amounted to no less than 450,000,000 taels, or $333,000,000.

In the reaction however which set in, there is much of hope for China. The adoption of western thought and methods has been hastened by that which was intended to retard them. The century-old methods of education have been largely supplanted by the science and literature of Europe and America. The army and navy, although far from adequate, have been reorganized on European models. Transportation has been revolutionized and, best of all, the advance of Christian missions has been greatly stimulated so that in point both of numbers and of influence, Christianity is far ahead of its position before the Boxer outbreak.

It is however in the apparent success of the political revolution of 1913 that the greatest changes in China are manifested. Aroused by the insufficiency of the ancient methods to protect China from turmoil within or foreign aggression from without, many patriots among whom notably was Sun Yat-sen, worked for the rehabilitation of the Chinese government. Years of planning and preparation preceded the actual outbreak between the Manchu rulers and the progressive elements. At last, early in 1913, the revolutionary spirit blazed forth with irrepressible fury and after a period of disorder of only four months, the

Manchu dynasty, having proved its incompetence to deal with the new problems of old China, passed away, and was replaced by a Republic with a National Assembly, the outline at least of a Constitution, and Sun Yat-sen as the Provisional President, which office he later voluntarily yielded to Yuan Shi-kai. The first election of a permanent president was held, according to the French system, by the National Assembly, in October, 1913, when Yuan Shi-kai was elected as permanent President and Li Yuan-hung as Vice-president. The effect of these changes is already seen in a wonderful quickening of the national consciousness and the opening of innumerable avenues of advancement. The five striped flag of the new Republic, red for China proper, yellow for Manchuria, blue for Mongolia, white for Thibet and black for the Mohammedans, indicates a unity of purpose and power of the leading races to which China has heretofore been a stranger, but over all, though unrepresented in its national ensign, must float the banner of the Christ, if China would realize what is the true source of that uprightness of character and nobility of purpose and purity of faith which after all is the only hope of this great people and which can only be gotten by their willing obedience to the truth as it is in Jesus.

As says the Rev. Dr. F. L. Hawkes Pott, President of the Episcopal Mission University of St. John at Shanghai, and a man who is very close to

the progress of events in China, [16] "The immensity of this task (the evangelization of China) is inspiring. The Chinese are a great people: first, on account of their number, 400,000,000, to be won for Christ: second, on account of their splendid social characteristics. Tried by the rule of the survival of the fittest, they have survived and will survive. In the third place, they are great because of the greatness of their civilization, a civilization founded on universal principles and not on force, the highest in the world until three hundred years ago, and hoary in years compared with our own. Surely this unique people, preserved for so many centuries, must have a great part to play in the future.

"The criticalness of the time is inspiring. The old civilization is declining and with the influx of western ideas and principles there has come a period of transition. The danger is that they may accept only what is bad from us and reject what is good. Now is the time when they need to learn of the spiritual and saving power of the religion of Jesus Christ.

"China is awake. 'The biggest of all nations, the people with the greatest latent powers, the heirs of tomorrow, have started to school to learn all the ways and weapons and wisdom of the West.' The opportunity to influence them for good is almost incredible."

The following comparison of the growth of

[16] The Emergency in China.—F. L. Hawkes Pott.—P. 268.

Protestant Missions in China for the past fifty years (1865-1915) simply emphasizes the above words and points out the enormous work yet to be accomplished. The figures in parentheses are those for 1915.

Population, 300,000,000 (400,000,000). Provinces open to the Gospel, 7 (all 18). Societies at work in China, 25 (104). Number of native Christians, 3,132 (356,209). Protestant missionaries, 112 (5,186). Chinese helpers, 206 (17,879). Chinese Churches, 3 (3,419). Money expended by Protestant missions, $50,000 ($3,000,000 estimated)

CHAPTER VIII

JAPAN AND KOREA

The invasion of Japan by the forces of Christianity is one of the great events of the history of missions. Although doubtless of very ancient origin, and claiming historical annals from 660 B. C., yet the reliable records of this people date back to only about 552 A. D., when Buddhist missionaries arrived from Korea and introduced their religion into the islands. The land, however, was unknown to Europeans, although mentioned by Marco Polo (1298), until in 1542 a Portuguese sailor, Mendez Pinto, driven north by stress of weather, sighted one of the Loo Choo Islands, and landing on its coast, brought back to Europe her first knowledge of these distant people. That knowledge was speedily acted upon, not only in the way of commerce and discovery, but by the missionaries of the Christian Church. St. Francis Xavier, the great Jesuit missionary, met in Malacca a young Japanese named Anjiro who, through Xavier's influence, was converted to Christianity and after a time returned with the great missionary to his native land (1549) to attempt the introduction of the Christian faith. His efforts were favorably received and in about

two and a half years he organized several congregations in the neighborhood of Yamaguchi and Hirado, and visited and preached in the old capital, Kyoto. He then left the work in the hands of his successors while he departed to engage in missionary work in China, but before he could put his latter purpose into execution his life was brought to a close by his death on an island near Canton in 1551. Xavier's example, however, was eagerly followed by other missionaries and with such success that [1] "in a very short time in the region of Kyoto alone there were seven strong churches; and the island of Amakusa, the greater part of the Goto Islands and the provinces of Ounera and Yamaguchi had become Christian. In 1581 the churches had grown to two hundred and the number of Christians to 150,000. The converts were drawn from all classes of the people: Buddhist priests, scholars, and noblemen embraced the new faith with as much readiness as did the lower classes. Two daimios accepted it, and even Nobunga, the minister of the Mikado, became a powerful supporter of the faith. He openly welcomed the foreign priests and gave them suitable grounds on which to build their churches, schools, and dwellings, and under his patronage the new religion grew apace." About 1591 the total number of native Christians in Japan was 600,000.

[1] "The Gist of Japan," p. 148.

But this happy state of affairs did not last very long. With the death of Nobunga and the advent of another minister, Hideyoshi, suspicion arose as to the ultimate design of the propagandists of the new faith, and they were accused of political designs. Persecutions at once began and grew more and more severe until, under a new minister, Iyeyasu, an edict was issued absolutely prohibiting the profession or practice of Christianity in Japan (1606). This was followed (1614) by an edict banishing the missionaries from Japan and the severity of the persecutions was redoubled.

The native Christians bore their calamities with great patience and fortitude, but finally a portion of them, numbering about 30,000, rebelled and, seizing the old castle of Shimabara, resolved to die rather than to submit. Such action, however, could have but one result. The castle was besieged by the Government troops and its defenders all miserably perished. There was no further power left to resist and so thoroughly was the remnant of Christianity swept away by the sword, fire, and banishment, that anti-Christian writers have pointed to Japan as proof that Christianity can be wholly extirpated by the sword. However, when the country was reopened in 1859, the Catholic missionaries found in and around Nagasaki whole villages of Christians who

had secretly preserved their faith. For two hundred years they had clung to the faith once delivered to the saints, and although it had become corrupted in some particulars yet the substance of the truth had been preserved. The religion of Jesus Christ can not be destroyed by secular force.

[2]"After the Government had, as it fondly supposed, entirely suppressed the hated foreign religion, it determined upon the most rigid system of exclusiveness ever practiced by any nation. All means of communication with the outer world were cut off; all ships above a certain size were destroyed, and the building of others large enough to visit foreign lands was rigidly prohibited; Japanese were forbidden to travel abroad on pain of death; native shipwrecked sailors who had been driven to other lands were not permitted to return to their own country lest they should carry the dreaded religion back with them; and all foreigners found on Japanese soil were executed. Over all the empire the most rigid prohibitions of Christianity were posted. One of them, which is to be seen to-day in the museum of a Missionary Board in New York, reads thus: "So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself or the Christians' God, or the great God Himself, if He dare violate this command, shall pay for it with His

[2] "The Gist of Japan," p. 157.

head." These prohibitions could be seen along the highways as late as 1872.

"During this period of exclusion the only means of communication with the outside world was through the Dutch, a small number of whom were permitted to reside at Nagasaki. They were compelled, however, to live on the little island of Deshima, in Nagasaki harbor, and always were under strict surveillance. Ships from Holland were permitted to visit them occasionally and they carried on a very lucrative trade between the two countries." As a result of this comparative confidence in the Hollanders, it was the more easy for the Dutch Reformed Church in America to become the pioneer of American Protestant missions to the Japanese.

For two hundred and thirty years Japan remained closed to the outer world. During this period several attempts were made to re-establish communications with Japan, but all were in vain. At last, on July 8, 1853, Commodore Matthew Calbraith Perry, of the United States Navy, arrived off the Gulf of Yedo, charged by President Fillmore with negotiating a treaty with the Japanese Government. After many rebuffs he succeeded in delivering his letter from the President to the representative of the emperor of Japan, and sailed away only to return in 1854, when he concluded a treaty opening the ports of Shimoda and Hakodate to American trade. In 1858 Townsend Harris obtained a new and more liberal treaty

for the United States, which was later followed by similar conventions with England, France, and other nations. Outrages upon resident foreigners, however, provoked a display of force on the part of the allied nations and finally led to internal warfare and the overthrow of the Shogunate. In 1868 the Mikado or true emperor was once more placed in direct control of the government and Japan's new life began. In 1889 Japan became a constitutional monarchy.

Minister Harris's treaty of 1858 was scarcely ratified when three American Protestant Churches hastened to carry the gospel to a land so wondrously made accessible; these were the Presbyterian, the Episcopal, and the Dutch Reformed. The Episcopalians were first on the ground, the Rev. J. Liggins and the Rev. C. M. Williams of the China Mission arriving at Nagasaki in May and June, 1859, just before the treaties with England and America were to take effect (July, 1859).

On October 18, 1859, Dr. J. C. Hepburn and his wife, of the Presbyterian Church, arrived at Kanagawa, and a fortnight later the Rev. S. R. Brown and D. B. Simmons, M. D., of the Reformed Church in America reached Nagasaki, where they were joined one month later by the Rev. Guido F. Verbeck, of the same Church, who was destined to play so large a part in the regeneration of Japan.

Thus within four months after it became possible for foreigners to live in Japan, seven Amer-

ican Christians were ready to take up the work of making Christ known anew to the Japanese.

Early the next year (1860) the Rev. J. Goble, a missionary of the Baptist Free Missionary Society, came to Nagasaki, and thus, within a year from the opening of Japan, four American missionary societies were on the ground with five ordained men and two medical missionaries. It was nine years before other societies added their workers to the missionary force. The English Church Missionary Society and the American Board sent out their first missionaries to Japan in 1869, while the English Society for the Propagation of the Gospel and the American Methodists followed in 1873. Since then the supply of foreign workers in this field has not failed to be maintained by the Churches of America, England, and Germany.

[3]"The first Christian Church in Japan was organized with eleven members by the Rev. James H. Ballagh, of the Reformed Church Mission, in Yokohama, on March 10, 1872, or within less than thirteen years after the first Protestant missionaries entered Japan. It was born in prayer. That in its membership were nine students was indicative of the prominent part students were to have in building up the Protestant Churches of Japan. The first article of their creed showed a positive purpose to keep the Church as free as possible from the sectarianism of the West. 'Our

[3] "Sunrise in the Sunrise Kingdom," p. 114.

Church,' it says, 'does not belong to any sect whatsoever; it believes in the name of Christ, in whom all are one; it believes that all who take the Bible as their guide and diligently study it are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love.'

"The next Churches were formed at Kobe and Osaka in 1874, in connection with the missionaries of the Congregational Church. The former consisted of seven men and four women; the latter had only seven men. The missionaries were most energetic and hopeful, and, as one wrote, 'The work is pressing on us in every direction. We are expecting any morning to awake and find all Japan open to us and wanting to come to us.' "

This optimistic spirit had indeed much to encourage it. [4]In the second decade of missionary work in Japan the increase was so rapid that in one year (1879) 1,084 new members were added, making a total adult membership of 2,701. After that a fifty per cent annual increase was not at all uncommon, and in some years as many as 5,000 were received into the Churches. The gain during the third decade (1879-1889) was 28,480; and though the growth during the next ten years was not so rapid as in the preceding period, yet in 1900 there were enrolled a total of 42,451 Protestant Christians, 538 Churches, and 348 groups of Christians not yet organized into Churches.

[4] "Sunrise in the Sunrise Kingdom," p. 115.

The latest figures (1919) for these items are as follows: Eleven hundred and fifty Protestant Churches; 117,000 native Christians, including all baptized persons; 1,100 foreign missionaries, and 4,200 native pastors and workers.

In tracing the reinstatement of Christianity in Japan our attention is at once directed to certain members of that band of pioneers who, when the first entrance for foreigners was effected by Perry, hastened to occupy the land for Christ. We must confine ourselves to three of these early witnesses for Christ in Japan and to another one who, as the first prominent native convert, wrought wondrously for the redemption of his people, and these we select also because each of them typifies a special and important branch of Christian work in Japan.

In Dr. James C. Hepburn we have a typical medical missionary. Graduated at Princeton College and the Medical Department of the University of Pennsylvania, he sailed for Siam in 1841, under the commission of the Presbyterian Board, but was soon transferred to China and labored in Amoy from 1843 till failing health forced him to return to New York in 1846, where he resumed the ordinary practice of his profession. But the missionary spirit still burned mightily in his heart, and when the wonderful news of the opening of Japan to foreigners reached him, he at once volunteered again for active service, and with his

rich experience both as a medical man and as a missionary, he arrived at the port of Kanagawa, October 18, 1859, being among the first seven American missionaries to enter the reopened empire. In 1862 he removed to Yokohama, doing daily dispensary work and engaging also in the work of translation, for which he was particularly fitted. [5] "For over thirty-three years he lived and labored in Japan and for over a generation was known as a medical missionary, an educator of the very first class, whose services were sought in vain at high prices by the Japanese Government, and as a Christian statesman and philanthropist, untiring in his devotion to the welfare of the nation. But he was distinguished principally as the chief translator of the Holy Scriptures, and no more sublime an hour has been reached in the history of this awakening people than when, after nearly thirty years of patient toil, holding in his hands the two completed volumes of the Word of God, Dr. Hepburn formally presented the Japanese Bible to the nation." He also prepared a Japanese-English dictionary, which has remained the standard dictionary until the present day, and published a valuable Bible dictionary in Japanese. His medical work included the training of many young Japanese as physicians. It is significant of the startlingly brief period in which Japan has risen from an unknown people to one of the foremost nations of the earth, that

[5] "New Acts of the Apostles," p. 338.

this missionary, who began his work in Japan within less than six months after it was possible for a foreigner to reside in that kingdom, has but just died (September, 1911) in his New Jersey home at the advanced age of ninety-three, and that many of his pupils and friends are still actively at work in the land to which he gave his life.

In Samuel R. Brown we have not only a pioneer missionary, but an educator of the first class and of singular success. His earliest work as a missionary was in China, where he opened at Canton, in 1838, for the Robert Morrison Education Society the first Protestant school in the Chinese empire. Like his colleague, Dr. Hepburn, Dr. Brown was compelled by reason of his family's ill-health to return to America (1847), where, after acting for a while as principal of the Rome, N. Y., Academy, he became pastor of the Reformed Church at Owasco Outlet, N. Y., near Auburn (1857). He here preached and taught a boys' school for about eight years. The church was full of missionary spirit, as might have been expected from the history and character of its pastor, and from its small congregation furnished no less than three missionaries to the foreign field: Miss Caroline Adrian, who went out at her own charges to Japan and afterward to China; Miss Maria Manyon, who went as the wife of the Rev. Guido F. Verbeck, and Miss Mary F. Kidder, who was the first unmarried lady missionary ever sent

from the United States to Japan, where she successfully inaugurated female Christian education and afterward became the wife of a missionary of the Reformed Church, the Rev. E. Rothesay Miller.

It is not strange, therefore, with this spirit of missions within him and in his congregation, Dr. Brown, as soon as Japan was opened to the gospel, hastened to help sow the seed in the Mikado's empire. Sailing from New York as a missionary of the Reformed (Dutch) Church, he landed in Yokohama, November 3, 1859, with his fellow missionaries of the same Church, Guido F. Verbeck and D. B. Simmons, M. D. Settled in a Japanese temple at Kanagawa, which had been prepared for his use, Dr. Brown at once began to devote himself to the educational work for which he was to become so famous. His first book was for the use of English-speaking students of Japanese, called "Colloquial Japanese," which proved of great value to the English residents of Japan. His first school was one for Japanese interpreters who wished to learn the language in which they now were forced to communicate with the outside world.

However, with others, Dr. Brown had to learn to yield to the leisurely ways of Japan, so annoying to the zealous Westerner who disregards Kipling's advice and tries to "hustle the East." [6]An American writer has called Japan "The Land

[6]"A Maker of the New Orient," p. 192.

of Approximate Time," and thus versifies about it:

"Here 's to the Land of Approximate Time!
Where nerves are a factor unknown,
Where acting as balm are manners calm,
And seeds of sweet patience are sown.

"Where it 's very ill-bred to go straight to the point,
Where one bargains at leisure all day,
Where with method unique 'at once' means a week,
In the cool, easy Japanese way.

"Where every clock runs as it happens to please,
And they never agree on their strikes;
Where even the sun often joins in the fun,
And rises whenever he likes.

"Then here 's to the Land of Approximate Time,
The Land of the Leisurely Bow,
Where the overcharged West may learn how to rest,
The Land of Inconsequent Now!"

In the midst of the apparent slowness, however, events really occurred with almost startling rapidity. By 1866 the young men of Japan began to be seized with a passion for the study of the foreign languages and methods. The higher classes were especially interested and were willing to study even the Bible under the direction of the missionaries, convinced that in the Scriptures they would find the secret of England's and America's greatness. The Government proved willing not only to allow this, but to send a cer-

tain number of Japanese students to study in England and America, and in this decision Dr. Brown's influence was apparent. Dr. Brown's old academy at Monson, Mass., and Rutgers College, at New Brunswick, N. J., became the centers for the education of the Japanese in America. From this time on Dr. Brown was engaged in educational and translation work, which with but few interruptions continued during the remainder of his life. His first translation of the Bible was burned in a fire which destroyed his house in 1867, but after a brief absence in America he returned in 1869 and began the translation of the New Testament, which he lived to see fully finished. He was one of the potent influences in the formation of the Meiji Gakuin, the highest institution of learning in Japan under Christian influence, of the first native Christian Church, of the Asiatic Society of Japan, and of many other movements for the upbuilding of modern Japan. His biographer, Dr. William Elliot Griffis, closes his account of Dr. Brown's life, which he has entitled, "A Maker of the New Orient," with these words: "Dr. Brown's soul was not 'like a star and dwelt apart.' His was rather like abundant sunshine that made things grow. He raised up disciples. He was not an Elijah, but an Elisha. 'Nothing perhaps,' says Bishop Brooke Foss Westcott, 'is more remarkable in religious history than the strange inability of the greatest teacher who works through his own individuality alone, to

produce in others, however devoted to him, the image of his own life.' The bishop's words have been illustrated in the missionary history of Japan, but not in the career of Samuel R. Brown. In this twentieth century Japanese presidents of colleges, editors, pastors, translators, authors, statesmen, men of affairs, and leaders in commerce and literature by the score are 'images of his own life,' while in other countries hundreds gladly acknowledge the inspiration gained under him as their teacher. The Japanese loved and trusted him because love begets love, and Dr. Brown loved the Japanese earnestly, saying on one occasion, 'Had I a hundred lives to live over again, I would give them all for Japan.' ''

Another of the ''giants of those days'' was Guido F. Verbeck, in some respects the leading missionary of his day, not only to Japan, but to any Oriental nation. To but few missionaries has it been given as to him to shape the course of a great nation, not only in religious matters, but in its social and political life and its relations to the outside world. His early life and training in the Netherlands and his later education in America fitted him for a career that was quite remarkable. A ''man without a country,'' he brought more credit to his adopted land, America, than many of her native sons and gave more to the nation which he loved so well and labored for so long than most of those born on her soil and bred in her thought and customs. Fresh from his student

days at Auburn Theological Seminary, he was sought by Dr. S. R. Brown as a suitable Timothy to go with this Paul to missions beyond the seas in the newly opened empire of Japan. Applying to and accepted by the Foreign Mission Board of the Reformed (Dutch) Church, which but two years previous had separated its activities from those of the American Board, Mr. Verbeck was licensed and ordained as an evangelist by the Presbytery of Cayuga and by them at once transferred to the Classis of Cayuga of the Reformed Church in March, 1859. In April he was married, and on May 7, 1859, accompanied by his wife and by Dr. Brown and Dr. Simmons and their wives, he sailed from New York for Japan, via Shanghai, China. By December they were all settled in their new home at Kanagawa near Nagasaki.

[7] "Then began a most wonderful work of nearly thirty years, which we may divide into three portions, covering roughly a decade each, the first being that of the teacher and missionary, the second that of the educator, organizer, and statesman, the third, extending over nearly twenty years, that of the Bible translator and evangelist. His linguistic accomplishments were eminent. He had already a speaking knowledge of four living and a scholar's acquaintance with three dead languages, which helped him at the beginning of his career and made him unusually valuable through-

[7] "Corwin's Manual," p. 877.

out it. So thoroughly did he give himself to the mastery of the Japanese that he was soon able to converse fluently and, from the first, so accurately that his conversation was the delight of natives of dignity and culture, while in later years many Japanese declared that he was the only foreign public speaker of the vernacular whose nativity could not be detected by his un-Japanese accent."

At first he taught a few young men in his own house, but soon was invited to teach in a Government school at Nagasaki, in which Dr. Brown was also employed, for the training of interpreters. Into this school came the sons and relatives of the rulers and leading men of the Southwestern Provinces, including many men who later occupied high office and were powerful factors in making new Japan. [8] "The two great documents expressed in English, which Mr. Verbeck taught most and longest to the most promising of his pupils, including such future members of the emperor's cabinet as Soyeshima and Okuma, were the New Testament and the Constitution of the United States." In this work he continued till 1868, when, after the Revolution in Japan and the establishment of the new order of affairs, he was called by some of his former pupils, now potent in the reorganized government, to go to Yedo to plan out a system of national education and to organize an Imperial University. This arduous and unspeak-

8 "Verbeck of Japan," p. 125.

ably important work was not accomplished hastily nor without great toil and many difficulties and hindrances. But with the help of many Japanese whom he had himself educated, and with trained teachers whom he brought out from the the United States, the foundations were laid of this mighty factor in the political and intellectual regeneration of Japan. He was indeed like Paul, a man "in labors oft" for [9]"Besides the work in connection with the university, appointing teachers and attending to manifold details, he taught the Scriptures in his own house, helped hundreds of inquirers and private students, served informally as general adviser of many of the officers of the new Government, and made the original proposition for and mapped out the route of the great embassy to the treaty powers of the world which visited the United States and the chief countries of Europe in 1871. When this was organized and ready to start, led by one of the highest nobles, the junior premier Iwakura, and several members of the Cabinet, Dr. Verbeck found that half of the personnel of the embassy had been under his instruction as pupils."

"Transferred in 1874 to the service of the Genro, or Senate, he wrought daily and continuously with the statesmen who were preparing the national Constitution and making ready for the Imperial Diet that was to assemble in 1889." "We can hardly understand," says Dr. Griffis,

[9] "Corwin's Manual," p. 878.

"why the Constitution given by the Mikado to his people in 1889 was so liberal in its provisions nor how it came to pass that Japan was so soon (1898) received as an equal into the sisterhood of nations, unless we know what Verbeck of Japan was doing twenty and thirty years previously."

Dr. Verbeck spent the last twenty years of his life in direct evangelistic work, going into every portion of the empire and holding thousands under the spell of his message and the magic eloquence with which it was clothed. He also constantly worked on Bible translation and was ever busy in the labors incident to founding the Christian Church in this so lately anti-Christian land.

His services to Japan were not unappreciated nor unrewarded. For his help in governmental matters he was decorated with the insignia of the Third Class of the Order of the Rising Sun. When in default of the citizenship which he had lost by his early emigration from Holland and had never acquired in the United States, he applied for the legal recognition of the Japanese Government, a special passport, such as was never before conferred on an alien nor ever since has been so conferred, was freely granted him and his family, and on his death, in 1898, Imperial honors and a funeral were accorded him in which the Japanese natives and his own countrymen, and men of every religious faith reverently and affectionately joined to do him honor. The following

tribute, published by a Japanese paper, *The Yorodzu Cho,* on the occasion of Dr. Verbeck's death shows the estimation in which he was held by all: [10] "Brown, Hepburn, and Verbeck—these are the three names which shall ever be remembered in connection with Japan's new civilization. They were young men of twenty-five or thereabout when they rode together into the harbor of Nagasaki early in 1859. The first said he would teach, the second that he would heal, and the third that he would preach. Dr. Brown opened a school in Yokohama, and quickly applied himself to his work till he died. Such eminent men as Mr. Shimada, Suburo, Revs. Uyemura, Oshikawa, and Honda are the fruits of his labor. Dr. Hepburn healed; famous Mr. Kishida Ginko made his name and fortune through him; while the doctor's dictionary will ever remain as a monument of patient philological work not to be surpassed for many years to come. The two of the devoted triumvirate joined the choir invisible several years ago; the third has now passed away full of honors and good works. All three, by their silent labors, have left Japan better than they found it."

The last of the great early missionaries to Japan was one of their own countrymen, Joseph Hardy Neesima. This name, the first part of which at least, as may be readily supposed, was not his native appellation, was adopted by him out of love and respect for a Boston merchant,

[10] "Verbeck of Japan," p. 360.

Alpheus Hardy, who met with the young Japanese under most unusual conditions.

Neesima was a Japanese boy of good family and well educated. [11] "While yet a youth he became dissatisfied with idolatry and its false philosophies, and falling in with a Chinese version of the Bible, he recognized in the sublimity of its opening sentence, 'In the beginning God created the heaven and the earth,' something that met his desires more fully than anything he had ever known, and he determined to learn more of that God. The laws of Japan then forbade its subjects to leave the empire on pain of death, but so determined was Neesima to know more of this God whose creatorship had been thus brought to his knowledge that he concealed himself under some produce in a boat and thus reached Shanghai and eventually America, working his way as a sailor and ship boy. A prayer which he wrote down, after the Oriental usage, reads thus, 'O God, if Thou hast got eyes, please to look upon me. O God, if Thou hast got ears, please to hear me. I wish heartily to read the Bible and I wish to be civilized by the Bible.' The owner of the vessel on which he reached America was the Mr. Hardy of Boston already mentioned, who received the young Japanese into his own household and gave him a liberal education in three of the leading educational institutions of New England—Phillip's Academy, Amherst College, and Andover

[11] Encyclopedia of Missions. Article "Neesima."

Theological Seminary. While he was in Andover Seminary, in 1871-2, the Japanese Embassy under Iwakura, which had been proposed and prepared for by Dr. Verbeck, visited the United States in the course of their progress to the chief nations of the world, and summoned Neesima to accompany it as an English interpreter. He received a formal pardon for leaving Japan contrary to its laws and, with the embassy, visited the principal colleges and universities of the United States, Canada, and Europe. He was thus brought into contact with many Japanese officials whose influence and progressive views were afterward of great value to his plans and efforts. In 1874 he returned to Japan with funds contributed by Christian friends, 'Cherishing in my bosom,' as he says, 'this one great purpose, the founding of an institution in which the Christian principles of faith in God, love of truth, and benevolence toward one's fellow-men should train up not only men of science and learning, but men of conscientiousness and sincerity.' In November, 1875, he opened his school at Kyoto, with six pupils, in a room which was little better than a shed. In ten years there were two hundred and thirty pupils in commodious buildings. At his death, in 1890, the Doshisha had five hundred and seventy students and was equipped with thirteen dormitories, a chapel, library, science hall, and gymnasium. He aspired to develop the college into a university, and although it was ever under Nee-

sima avowedly and uncompromisingly Christian, he received donations and gifts from men of every rank and faith in Japan, and enjoyed the confidence and approbation of men of influence and of governmental power. His funeral was attended by all classes, who united to show him honor. One of the many banners carried in the funeral procession after the custom of the land was inscribed with these words, quoted from Dr. Neesima's own utterances, 'Free education and self-governing Churches; if these go together, the country will stand for all generations.' "

It is sad to relate that some years after the death of Neesima the "liberal" element, which had gradually gotten into control of the Doshisha, endeavored to suppress its distinctively Christian character and influence and to divert it from the religious purpose of its founder and his friends. For a time this effort seemed to have succeeded, but after a while a revolt against this betrayal of confidence and misuse of trust funds set in among even the Japanese, and finally resulted in the restoration to the Doshisha of its Christian influence and teaching. It now seems to be firmly established on its original basis.

KOREA

This land, lying between China and Japan, has long been contended for by both of these powerful neighbors and was at least the ostensible cause of the China-Japanese war and the later struggle

with Russia by which Japan became a dominant power in the Far East. Finally the independency of Korea was established under Japanese protection, only to be extinguished again (1910) by the absorption of the weaker people by their powerful protector.

Although its territory is small, only about 600 miles long by 135 in breadth, and its population comparatively insignificant (estimated at from 8,000,000 to 12,000,000), yet its position as a "buffer state" between the three great nations mentioned gives it political importance, and the remarkable history of its later religious life makes it conspicuous among missionary peoples. Its native religion was Shamanism, which later was supplanted by Buddhism and that by Confucianism. Near the close of the eighteenth century Roman Catholic missionaries entered the country and their form of Christianity speedily took root and spread with great rapidity. In 1864, however, severe persecution broke out against them and the Romish Church in Korea was almost exterminated. [12]In 1875 the first Protestant missionary work in Korea was done by the Rev. John Ross, a missionary in China of the United Presbyterian Church of Scotland, who, although not entering Korea itself, translated the New Testament and sent it across the border with large numbers of Chinese Bibles. In 1884 the Rev. J. W. Heron,

[12] Encyclopedia of Missions. Article "Korea."

M. D., was appointed a medical missionary to Korea by the Presbyterian Board, and the Methodist Church also sent a man to look over the field. Before either of these men actually came to the country, however, H. N. Allen, M. D., of China, was transferred by the Presbyterian Board to Korea and became the first missionary on the field. He was speedily followed by others, and in 1885 work was actually commenced. In 1886 the first Protestant Korean convert was baptized, and before long a native Christian Church was organized. To-day Korea is wide open to the gospel, evangelistic work is carried on throughout the land, and recent revivals have added thousands to the Christian Church. A marked feature of Korean Christianity is the recurrence of the life of the apostolic days when every Christian was a missionary to the people round about him. Under the guidance of Dr. Horace E. Underwood, of the Presbyterian Church, North, this great principle has become deeply rooted in the Korean Church. [13] "No Korean is thought fit for Church membership unless he is vigorously engaged in propagating the gospel." The strong churches sent out from one to four home missionaries. The people are required to build their own churches with their own hands, and to pay for medicines in the hospitals. Practically all the Protestant Churches in Korea, about two hun-

[13] "Into All the World," p. 86.

dred, are self-supporting and out of their great poverty their members contribute to the work an average of more than $11 a month.

Within the last two years, however (1919-1921), a remarkable political change has taken place in Korea in a revolution without arms, which reached its culmination at the close of the World War when the Koreans, long chafing under the rigid rule of Japan, thought that the Peace Commission sitting at Paris would hear their cause and redress their wrongs. Accordingly, on March 1, 1919, at Seoul, a demonstration was made and a Declaration of Independence proclaimed to the astonishment of the Japanese Government, which at once endeavored by force and violence to smother all such Korean aspirations. The Japanese officials even tried to make it appear that Korean Christians were the instigators of the revolt, and ruthlessly punished thousands of these and other Koreans by imprisonment, flogging and even death. However, through the protests of their fellow Christians and of Christian sympathizers in other lands, a more careful investigation was made and Korean Christians as such were exonerated from these charges. These disturbances have naturally hindered the growth of Christianity in Korea but have deepened and tested the sincerity of those who profess allegiance to the Christian Church.

CHAPTER IX

MOHAMMEDANISM

The Mediæval Period (800-1500) was emphasized by several events of great importance to the religious history of the world, the most important of which was the coming of Mohammedanism upon the stage of the world's life.

The founder of this religion, Mohammed, was born in 570 A. D., the son of Abdullah, of the tribe of Koreish. His father's father, Abd-ul-Muttalib, was a man of wealth and power in his tribe, and under his care the childhood of the future prophet was passed. His youth and early life was uneventful, but he seems to have come into contact with various forms of religion, pagan, Jewish, and Christian, which in many forms entered Arabia as a sort of point of contact between the countries of Europe on the one hand and of the East and South on the other. While a young man, Mohammed entered the service of Kadija, a rich widow of Mecca, and became her business manager and later her husband. Her influence over him and her ambition for his advancement were powerful factors in his subsequent career. When he was about forty years old Mohammed received his first "vision," and soon began to

preach the revelations which he professed to have received from God. His opposition to idolatry, which was early manifested, aroused against him his relatives and townspeople, and after about twelve years of growing hostility, the enmity of his opposers became so fierce that he was forced to flee from Mecca to Medina. From this *Hegira* (622 A. D.) is dated the Mohammedan calendar. [1]"The flight to Medina changed not only the scene, but the actor and the drama. He who at Mecca was the preacher and warner, now became the legislator and warrior. The first year Mohammed built the great mosque and houses for his wives and his followers. The next year he began hostilities against the people of Mecca, and his first pitched battle was fought at Bedi, where his force of three hundred and five followers routed the enemy, three times as strong." From this time on till the end of his life Mohammed was less a preacher than a warrior, and his great argument for conversion was the sword. His success in his military expeditions was phenomenal, and although he lived but ten years after the Hegira, he saw, before his death in 632, the new religion established in Arabia, and spreading with marvelous swiftness throughout the lands and peoples of southwestern Asia Minor and the northern parts of Africa.

[2]"The character of Mohammed is one of the great problems of history. Although the sources

[1] "The Moslem World," p. 15. [2] "The Moslem World," p. 18.

of our information concerning his life and work are all Mohammedan, there is the greatest diversity of opinion among the students of history. Some think he was in no sense of the word a prophet, while others maintain that he was 'a very prophet of God.' Dr. Thomas Smith, of Edinburgh, says on this point: [3] "That Mohammed was the purely virtuous man, the pure patriot, the earnest reformer, the universal philanthropist, the ardent aspirant after the pure worship of God, I believe few who are capable of judging will be now prepared to maintain, as it has been maintained by his panegyrists in former days. That, on the other hand, he was a simple monster of iniquity, delighting in the two employments of unlimited bloodshedding and unlimited sensuality to a greater extent than that to which any other man in his age and country delighted in them, will also, I believe, be regarded as too extreme a statement. He was an Oriental. He became an Oriental potentate, and he had the Oriental idea that the privilege of a potentate included indulgence in sensuality. He was not only an Asiatic, but an Arab, an Ishmaelite, nurtured in the faith that his hand must be against every man, strength against strength, stratagem against stratagem, force and fraud against fraud and force. That he believed throughout in his own divine commission no judicious biographer maintains. That he even

3 "Medieval Missions," p. 164.

believed in it at all I think very improbable. That he was earnest and honest in his desire to put a stop to the profanities and corruptions of Asiatic heathenism I think should be frankly admitted.' [4] "The life and character of Mohammed as portrayed by his earliest biographers is, however, not the present-day conception of the prophet. In the Koran and in the earliest sources, Mohammed is thoroughly human and liable to err. Later tradition has changed all that, making him sinless and almost divine. The two hundred and one titles of honor given him proclaim his glory. He is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures, and names yet more lofty and blasphemous. He is at once the sealer and abrogator of all former prophets and revelations. They have not only been succeeded but supplanted by Mohammed. No Moslem prays to him, but every Moslem daily prays for him in endless repetition. He is the only powerful intercessor on the day of judgment. Every detail of his early life is attributed to divine permission or command, and so the very faults of his character are his endless glory and his signs of superiority. God formed him above all creatures. He dwells in the highest heaven, and is several degrees above Jesus in honor and station.' "

The religion established by Mohammed is as extraordinary in its nature and influence as was the character of its founder. In the first place,

[4] "The Moslem World," p. 221.

it is one of the great missionary religions of the world and requires each believer to propagate his faith, being in accord in this respect with Christianity and Buddhism, the other two great missionary faiths. Then it has the shortest creed in the world and one whose utterance has probably more power over those who believe it than any other. [5] "It is so brief that it has needed no revision for thirteen centuries. It is taught to infants and whispered in the ears of the dying. Five times a day it rings out in the call to prayer in the whole Moslem world. 'La-ilaha-illa-llahu: Mohammadu: Rasulu 'Allah.' 'There is no God, but God: Mohammed is the apostle of God.' On every occasion this creed is repeated by the believer. It is the key to every door of difficulty. It is the watchword of Islam. These words they inscribe on their banners, and on their door-posts. They appear on all the early coins of the caliphs. This creed of seven Arabic words rings out in every Moslem village from the Philippines to Morocco. One hears it in the bazaar and the street and the mosque; it is a battle cry and a cradle song, an exclamation of delight and a funeral dirge." The Moslem articles of faith are almost as brief. They are but six in number, concerning God, His Angels, His Books, His Prophets, the Day of Judgment, and Predestination of Good and Evil. A word or two on each must suffice.

The monotheism of Mohammed is vastly dif-

5 "The Moslem World," p. 69.

ferent from that of Moses or Christ. As James Freeman Clarke succinctly distinguishes them, [6]"Mohammed teaches a God above us; Moses teaches a God above us and yet with us; Jesus Christ teaches God above us, God with us, and God in us."

The Moslem belief in angels is not theoretical, but very practical. It recognizes three species of spiritual beings: angels, jinn, and devils. Angels are attending spirits; each person has two, one of whom records his good deeds, and the other his evil acts. The Koran seems to teach that angels intercede for men. Jinn, or genii, are either good or evil. "The Arabian Nights" gives one an idea of the Mohammedan faith in this article, and it is to be remembered that the stories about genii, which we accept only as tales of the imagination, are firmly believed in as realities by the Moslems. At the head of the evil jinn or devils is *Sheitan* or *Iblis,* who was expelled from Eden for refusing to bow down before Adam when God commanded it.

[7]"The Koran is the Bible of the Moslem faith. It is a little smaller than the New Testament in bulk, and has one hundred and fourteen chapters, each bearing some fanciful title. The book has no chronological order and its jumbled verses are thrown together piecemeal—fact and fancy, laws and legends, prayers and imprecations. Without a commentary it is unintelligible, even to Mos-

[6] "Ten Great Religions," Vol. II, p. 68. [7] "The Moslem World," p. 62.

lems." The Koran has many historical errors; it contains monstrous fables; it teaches a false cosmogony; it is full of superstitions; it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and it petrifies social life.

As to the Moslem faith in prophets, it is enough to say that it teaches that there are 124,000 prophets and 315 apostles. Of these six are especially noted: Adam, the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the Word of God, and Mohammed, the apostle of God. Above all, however, Mohammed is loved and reverenced, and the description of the others, especially that of Jesus Christ, is too often a sad caricature of the truth and amounts to blasphemy.

Mohammedans believe in a literal resurrection of the body and an everlasting life of physical joys or tortures. Paradise is a scene of sexual delights and bodily gratifications, while Gehenna or Hell is the deprivation of all these, with the addition of indescribable physical torments.

The article on Predestination is the only philosophy of Islam, and a most fertile creed in its effects on every-day life. God wills both good and evil, and there is no escaping from the caprice of His decree. Religion is Islam, that is resignation. Fatalism has paralyzed progress. As says Canon Sell: "It is this dark fatalism which, whatever the Koran may teach on the subject, is

the ruling principle in all Moslem countries. It is this which makes all Mohammedan nations decay."

The five religious duties of Moslems are Confession, Prayer, Fasting, Almsgiving, and Pilgrimage. Confession is the repetition of the creed, "There is no god but God, Mohammed is the apostle of God." It intermingles with every affair of life and soon comes to be like the player's words in Hamlet, "sound and fury, signifying nothing." Prayer to the Moslem is a very different thing from the idea of Christian prayer. It must be offered at the proper hour, "at dawn, just after high noon, two hours before sunset, at sunset, and two hours afterward." The one who prays must be prepared for it by legal purification, washing with water or sand, and must face toward the sacred shrine of Mecca. The prayers are the repetition of phrases and short chapters from the Koran. Private petitions are allowed after the liturgical prayers, but are not much used, and the whole tends to degenerate into formalism and vain repetitions. How could it be otherwise when a pious Moslem can repeat the same form of prayer seventy-five times a day?

The month of fasting, or Ramazan, may have been borrowed from the Christian Lent. It is more of a fast in name than in deed, for though no drop of water or morsel of food may be taken during the daylight hours, an abundant recom-

pense is made for this self-denial in the feasting, which sometimes lasts throughout the night.

Almsgiving is generally observed by pious Mohammedans, but instead of the tithe of the Jews or the free liberality of the Christians, about one-fortieth of the total income is the usual rate of the "*zakat.*"

The Pilgrimage to Mecca is one of the strongest bonds of union in the whole system of Mohammedanism. It cements the fellowship of Moslems of all nations and turns every pilgrim into a fanatical missionary of his creed. This pilgrimage is incumbent on every free Moslem, male or female, who is of age and can afford it. Many, however, unwilling to undergo the hardship of the journey, engage a substitute and thus purchase the merit for themselves. Arriving at Mecca, the ceremonies in which the pilgrim engages are of the most puerile character. He kisses the black stone, an aerolite of great antiquity, which was venerated even in pagan times. He then runs round the Kaaba, or temple, seven times; drinks water from the unspeakably filthy sacred well of Zemzem; stones three pillars of masonry known as the "great devil," the "middle pillar," and the "first one," with seven small pebbles, and finally sacrifices a sheep or other animal. The whole pilgrimage, as some Moslems confess, is a fragment of incomprehensible heathenism taken up undigested into Islam.

A fact to be noted in the study of Mohammedanism is that it is the fourth in point of numbers among the great religions of the earth, and also that with the single exception of Christianity it is the most widespread of any of the faiths of mankind. The lands which it occupies "stretch across two continents and out into the islands of the sea like a vast horn or crescent. The horn's tip end is far out in the South Sea Islands, among the Moros in the Philippines and in the Dutch East Indies, where in Java alone there are 30,000,000 Mohammedans. Thence it curves through British Malaysia where there are some 2,000,000, past China where there are, it is estimated, not fewer than 10,000,000, to India where are gathered 67,000,000, the largest number under any one rule. Then come Afghanistan, exclusively Mohammedan, unknown numbers in Central Asia, part of Russia, Persia, Mesopotamia, Asia Minor, European Turkey, Syria, Palestine, Arabia, solidly Moslem, Egypt, Libya, Tunis, Algeria, Morocco, until the great open end of the horn stretches westward from the Sudan across Africa, steadily engulfing the northernmost negro tribes."[8]

"The total population of this great Moslem world, according to a carefully prepared estimate made for "*The Moslem World,*"[9] is 201,296,696. Of these 90,478,111 are under British rule or protection and 76,596,299 under other Western or

[8] The Kingdom and the Nations, p. 121.
[9] The Moslem World, Vol. IV, pp. 145-146.

Christian governments. This leaves only 34,222,-366 Mohammedans not under Western Governments, and of this number only 13,278,800 are under the Caliphate in the Ottoman Empire. Thus, while 83 per cent of the total Mohammedan population is under the control of Christian governments, only 6½ per cent is under Turkish rule and the remaining 10½ per cent under various non-Christian governments, of which the largest number are in China, Afghanistan and Persia."

These facts undeniably throw upon the Christian peoples of the earth a heavier responsibility than they have ever borne before for the economic, social, educational and religious welfare of almost three fourths of all the followers of Moslemism now living upon the earth.

Moreover, not only because of its wide extent and high proportions but because of its effect upon the history of almost the entire Eastern Hemisphere, we are compelled to give unusual attention to the missionary characteristics of this great faith. From the Crusades of the Eleventh Century to the World War of the Twentieth Century the "Mohammedan problem" has projected itself into every question which has arisen concerning the political, social or religious welfare of vast numbers of the inhabitants of Asia, Africa. Southern Europe and the islands of the Sea.

CHAPTER X

MOHAMMEDAN LANDS

Arabia

No part of the non-Christian world has been so long and so widely neglected as Islam. [1]"Even when the modern missionary revival began with Carey, the idea was to carry the gospel to the heathen, and the Mohammedans were neglected. The task has either appeared so formidable, the obstacles to its accomplishment have seemed so great, or faith has been so weak, that one might suppose that the Church thought her great commission to evangelize the world did not apply to Mohammedans."

Yet even so, there were some who attempted the seemingly impossible task. John of Damascus (760) and Peter the Venerable (1115) both wrote polemical books with the thought of persuading Mohammedans of the truth of Christianity, but went no further in their efforts.

It remained for Raymond Lull (1235-1315) to be the first to go to the Moslems with the message of that gospel. [2]"He was born in 1235 at Palma, on the island of Majorca, and when of age spent several years at the court of the King of Aragon

[1] "The Moslem World," p. 138. [2] "Raymond Lull," p. 19, seq.

as a court poet, a skilled musician, and a gay knight." Arrested in the midst of his profligate pleasure by a vision of Christ on His cross, he was smitten with agonized repentance, became converted, and resolved to forsake all, to follow his Master, and to send Christianity to the Moslems. "He entered upon a thorough course of study, mastered the Arabic language, and began his life work at the age of forty. He devised a philosophical system to persuade Moslems of the truth of Christianity; he established missionary schools for the study of Oriental languages and the training of missionaries, and was a pioneer who reached high water mark in the scheme and scope of his work. A sentence of Lull's regarding the preparation of missionary laborers is notable. Said he: [3] "'The man unacquainted with geography is not only ignorant where he walks, but whither he leads. Whether he attempts the conversion of infidels or works for other interests of the Church, it is indispensable that he know the religions and the environments of all nations." This is a wonderful forecast of the conviction, on this point, of the great Livingstone himself, who said, "The end of the geographical achievement is the beginning of the missionary enterprise."

But with all his zeal and learning Lull was unable to induce others to go in person to the Mohammedans, and so, at the age of fifty-six

[3] "Raymond Lull," p. 67.

(1291), he determined to go himself. Reaching Tunis in Africa, he challenged the Moslem doctors to an argument on the merits of their respective faiths. Lull prevailed in the argument. He was thereupon thrown into prison and narrowly escaped death, but was finally liberated and returned to Europe. Baffled but not defeated, he waited for a while and then, in 1307, again went to Africa, where, at Bugia, he preached Christ to the Moslems and was imprisoned, this time for six months. Once more escaping, he returned seven years later to Africa (1315), only to meet a martyr's death, for, filled with fury at his perseverance and boldness, the populace dragged him out of the town and stoned him to death. In so doing the Moslems seem to have sinned against their own souls. For five hundred years no human voice publicly proclaimed Christianity to the Mohammedans.

From the converted Spanish courtier to the saintly Henry Martyn is a long step, both in time and circumstances, but the two were strangely alike in the purpose and method of their work. It was in 1811 that this godly man left Cawnpur, India, where he had accomplished a wonderful work within a very brief time, and sailed from Calcutta for Shiraz, Persia. Here he revised his Persian and Arabic versions of the New Testament and held frequent discussions with the Mohammedan "mullahs," who respected him and treated him kindly. He had prepared two splendid copies of the Persian New Testament, one of

which he presented to the Shah of Persia; but the exertions of body and mind compelled by his frequent journeys and earnest study proved too much for his weak frame, and on his way to Constantinople to present the other copy to the sultan he was forced to halt at Tokat, where he died of the plague, October 16, 1812, aged only thirty-two years. His character and zeal were such, however, that the name of Henry Martyn still ranks high on the roll of the world's heroes and benefactors.

Ion Keith Falconer can not be omitted from the list of those pioneers who have labored for the conversion of the Moslem world. A Scottish nobleman, with all the advantages of rank, wealth, and a brilliant mind, trained at the University of Cambridge, he entered during his earlier years into missionary work among the needy in the homeland, and having determined to found a mission to the Mohammedans, he began the study of Arabic. In 1885 he went to Aden, at the mouth of the Red Sea, and decided to plant his mission at Sheik-Othman, only ten miles distant from Aden. In 1886 he began his work with great enthusiasm, but after less than two years' service the deadly fever took his life and he passed away, having lived long enough, however, as he said, to "call attention to Arabia," and to establish a work which is still successfully carried on by the United Free Church of Scotland.

The American Arabian Mission was founded

by a few students of the Theological Seminary of the Reformed (Dutch) Church in America at New Brunswick, N. J., in 1889. It was proposed as a mission field to the Foreign Mission Board of that Church, but financial stringency not permitting them to accept it, the originators determined to carry on an independent work as Providence might direct. The Rev. James Cantine was the first missionary to leave for the field. He sailed in October, 1889, and was followed by the Rev. Samuel M. Zwemer, in July, 1890. The first place to be occupied was Busrah, at the head of the Persian Gulf. In 1893 the second station, Bahrein, was opened, and in 1894 Muscat was added to the list. At these three chief points a strong mission work has been established, with touring and medical work as the main methods employed, since even now it is not prudent to organize churches or preach publicly as in other lands. The work, however, has gone steadily forward. The well-equipped Mason Memorial Hospital at Bahrein, the Lansing Memorial Hospital at Busrah, dispensaries at Muscat and Kuweit, and educational work at each station, with many trips into the interior and a steadily increasing sale of Scriptures and portions, betoken a healthful and vigorous work. To the roll of martyrs, beginning with the far-off Raymond Lull and including the saintly Henry Martyn, the energetic Keith-Falconer, and the venerable Bishop French, must be added the names of Peter F. Zwemer, George E.

Stone, Mrs. Marian Thomas, Mrs. Jessie Vail Bennett, and Dr. Sharon J. Thoms, all of whom have been laid by the Arabian Mission upon the altar of its faith and sacrifice.

The first woman to do systematic work among the women of Eastern Arabia was Mrs. Amy W. Zwemer, who on her marriage to Dr. Samuel M. Zwemer, one of the pioneer missionaries of the (American) Arabian Mission, took up mission work among the Arabian women under the direction of the (Dutch) Reformed Church (1896). Her work has been chiefly along medical and educational lines, and the path which she marked out has since been followed with increasing success by the women missionaries of the Arabian mission and others who have done valiant work for the long neglected women of Arabia.

Turkish Dominions

But if Arabia was the neglected country for so many centuries, other Mohammedan lands did not long precede it as the recipients of the knowledge of the gospel. The capture of Constantinople by the Turks (1453) and the decadence of the Greek or Byzantine Empire enthroned Mohammedanism firmly on the banks of the Bosporus, and the blight of Moslem rule held all intellectual and spiritual progress in check for three hundred and fifty years. This spiritual sleep was first broken by the advent of the two American missionaries, Pliny Fiske and Levi Parsons, who,

in 1819-20, toured extensively through Palestine, Syria, and adjacent countries, and finally, after unsatisfactory attempts at permanent work in Jerusalem, opened a mission in Beirut. [4] "The view before these pioneers was a challenge for the stoutest heart. The vast Turkish Empire, with 2,000,000 square miles of territory, then covered almost every land named in Bible history. Beyond Palestine and Syria to the north and west lay the great tablelands of Asia Minor, which Paul traversed as he followed the highways of the Roman provinces. To the east and south stretched the wild deserts of Arabia, and northward again, Mesopotamia and Assyria to the Persian border. On the southern shore of the Mediterranean were Egypt and the African provinces, on the northern side Greece and the Balkan provinces, then a constituent part of the empire. Here were 40,000,000 people crowded together and yet separated by irreconcilable differences of race and religion and embittered by years of controversy and warfare. Except in the coast cities, there were scarcely any educated men, while the women were uniformly illiterate. There was no literature, apparently no desire for it. Everywhere there was a stagnant barbarism, under the oppressive hand of the Sultan Caliph at Constantinople. From one end of the empire to the other there was not a station permanently occupied, not even an established missionary to whom these

[4] "The Story of the American Board," pp. 80, 81.

pioneers could go for counsel or with whom they could divide the land." Such is a description that well defines the external characteristics of all Turkish lands at the beginning of Protestant missions among them, and so stubborn is the resistance to change of the Oriental nature and the unyielding tenets of Mohammedanism that the spiritual conditions then prevailing are much the same to-day.

As says Edward A. Lawrence: [5] "Three great religions with their variations and combinations occupy the field. Two of them are intensely Unitarian. One is the most exclusive, the oldest and least changed of any great religion. Another is vehemently and iconoclastically non-idolatrous. One alone is idolatrous, and that one is Christianity. These three have all sprung from the same root, and exhibit the three forms of false development. Judaism shows arrested development; Islamism shows perverted development; Christianity shows corrupted development. All three are book religions and are the only book religions. All three are personal religions, in that they go back to a personal founder, though only in Islam and Christianity are the founders the real bond of life and center of allegiance. Two of them, Islam and Christianity, are intensely missionary religions, there being only one other, Buddhism. Judaism, rigid and exclusive; Islam, arrogantly and persecutingly tenacious; Christianity defiantly and de-

[5] "Modern Missions in the East," p. 113.

gradingly corrupt—this is the field into which our evangelical missions have come."

Following Messrs. Fiske and Parsons, the Rev. Jonas King came to Beirut in 1821, the Revs. William Goodell and Isaac Bird in 1823, and Dr. Eli Smith in 1827, until the station was fully manned and educational, medical, and evangelistic work were thoroughly established. In 1870, on account of certain ecclesiastical changes at home and under conditions of perfect amity, the American Syrian Mission was handed over to the Presbyterian Church, North, by which it has since been conducted with ever increasing blessing and success.

Two forms of work stand out most prominently in the history of this mission, its great printing establishment and its Christian colleges.

From the first the use of religious literature had been recognized as one of the most powerful agencies for the extension of Christianity, and a press which did most valuable work was set up at Malta, under the protection of the British flag. In 1833 conditions permitted its removal to Beirut, and there, under the direction of Dr. Eli Smith, it was greatly prospered. Dr. Smith spent thirty years in directing this agency, being admirably qualified for the work. [6] "He was familiar with the ancient classics and with French, Italian, German, Turkish, and Arabic. He superintended the cutting and casting of the beautiful fonts of

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6 "Presbyterian Foreign Missions"—Speer, p. 197.

Arabic type from the most perfect models of Arabic calligraphy, collected the philological library for use in Bible translation, and prosecuted the work of translation and publication from 1849 until his death, in June, 1857. He had put into Arabic the entire New Testament, the Pentateuch, the historical books of the Old Testament, and many of the prophetical books."

After Dr. Smith's death his work was taken up by Dr. C. V. S. Van Dyck, who finished the translation of the Arabic Bible, and whose other contributions to Christian Arabic literature have been very numerous and valuable. When we think of the work of these men and of the mass of Christian literature that has since been issued from this press, we may grasp the significance of the words of the report of this field made to the World Missionary Conference, where it is said, "[7]"The Beirut press may be regarded as one of the most potent single missionary agents in this section of the Levant."

The Syrian Protestant College at Beirut was opened in 1866. Dr. Daniel Bliss was its first president. A medical department was organized in 1867, a preparatory department in 1871, and a commercial course in 1900. Its enrollment in 1908-9 was over 850 students, mainly Syrian, but with also many Armenians, Greeks, Egyptians, and students of other nationalities. In the first thirty-seven years of its history it had graduated

[7] World Missionary Conference Report, Vol. III, p. 216.

over 2,700 students. These graduates occupy positions of commanding influence as civil and military physicians and pharmacists, physicians of military and general hospitals, lawyers, judges, teachers, preachers, editors, authors, and merchants. The high schools of all the Protestant Missions in Asia Minor, Syria, and Egypt regard it as their university and send to it their best scholars for the completion of their studies."

Much the same record may be given of Robert College, at Constantinople, founded about the same time (1863) as the college at Beirut, and wielding the same wonderful power for good among the Turkish peoples. Its influence has been exerted particularly upon the Bulgarian youth, and its power for mental enlightenment and the upbuilding of character has been such that it is a common saying, when referring to the political advancement of that people, "Without Robert College there would be no Bulgaria." Dr. Cyrus Hamlin, who had joined the Turkish mission of the American Board, opened in 1840 a boys' boarding school at Bebek, just above Constantinople. "The marvelous ability of this new missionary was shown in the energy and skill with which he built up out of almost nothing this training school of leaders in the face of determined opposition and under the very eyes of the Porte. The story of how he planned the school, overcame difficulties, readjusted it to changing circumstances, and through it brought a host of things to pass, reads like a romance.

Dr. Washburn, the late president of Robert College says of this topic in general: [9]"To sum up all that has been said, I believe that Christian schools and colleges in Moslem lands are not only good for the Christians, but are important agencies in making the Christ of the gospel known to Mohammedans, in bringing them under the influence of the Holy Spirit, who alone can change men's hearts, in raising up men who in time may be leaders of their people, in building up a Christian Church among them, and finally in leavening the whole community by aiding in the introduction and acceptance in social life of the best fruits of Christian civilization."

Palestine

Mission work in Palestine, as we have seen, began with the work of Fiske and Parsons, of the American Board, in Jerusalem, but the history of Protestant Churches in the cradle land of Christianity is generally included under that of the missions in Syria, of which Palestine is politically a part. [10]"Within the limits of what may be designated as 'The Holy Land' Christian sentiment has led to the establishment of almost innumerable forms of work, sixteen different societies with thirty-seven mission stations manned by foreign workers for a population of a million and a quarter, resulting, as missionary reports show, in an entanglement of interests, a foolish and

9 World Missionary Conference, Vol. III, p. 236.
10 World Missionary Conference, Vol. I, p. 179.

harmful overlapping of fields of work, rivalries and cross purposes, which, when joined to the complex situation resulting from the presence of the warring factions of the Oriental Churches, make this field perhaps the most difficult in the world. It should be pointed out that the work of the Church Missionary Society is easily the most extensive and wisely planned."

This last named society began its work in 1857 and occupies the field from Acre to Hebron and Gaza, and from Mt. Hermon to Moab, east of the Jordan. It has stations at Jerusalem, Nablous, Jaffa, Gaza, Ramleh, Nazareth, Haifa, and other places. In 1899 education among women received special attention and medical missions have been fostered. Among other societies conducting work in Palestine are the London Jews' Society, the Established Church of Scotland, the Free Church of Scotland, the Society of Friends, the German Evangelical Missions, and many other mission societies and private interests. Dr. Lawrence, however, does not speak enthusiastically of missions in Palestine, especially those for the Jews. He says,[11] "'My impressions of the work are not hopeful," and again, "So long as the Jews are ostracized, hated, persecuted, and expelled from their homes by Christians, and so long as Christians show to the Jews a religion divided and corrupt, there can be little hope of gaining more than a few exceptional individuals to the cause of Christ." On the other hand, in the Report to the World Con-

[11] "Modern Missions in the East," p. 117.

ference, we read, [12]"In the face of difficulties which seemed almost insuperable and limitations irksome beyond description, owing to Moslem misrule, tyranny, and intolerance, the Christian missionary has bided his time, trusted in God, improved his opportunities, and laid a foundation for future work which must serve for all time as a supreme example of undiscourageable purpose."

Egypt

In Egypt, next to Palestine the most hallowed of Bible lands, the Christian missionary faces not only Mohammedanism, but some of the more corrupt forms of Christianity as represented by the Coptic and Abyssinian Churches. [13]"A significant factor in the situation is the great Mohammendan University Al Azhar at Cairo. With the ten thousand students gathered from all parts of Africa and even from distant countries in Asia, it may be regarded as constituting Cairo the intellectual capital of the Mohammedan world. Here is the fountain-head of its scholastic training and, to a limited extent, of its propaganda."

The American United Presbyterian Mission is the best established mission in Egypt. It began its work in 1854 and is still doing excellent service among the Copts and the Moslems. The principal stations at first were at Cairo and Alexandria, but since then stations have been opened at various points along the Nile and on the Red

[12] "Modern Missions in the East," p. 380.
[13] World Missionary Conference, Vol. I, p. 213.

Sea and in the Sudan. It has always been an educational mission, and has now almost 180 schools, of which thirty are for girls. These schools enroll more than 17,000 pupils, one-third being girls. There is also a college at Assuit, with some seven hundred students and three boarding schools of high grade for girls. Special attention is given to the training of teachers, and there is a theological school at Cairo. One of the leading educators in Syria, Dr. F. E. Hoskins, of Beirut College, writes thus of the aim in the education of women which will apply to all such work in that general field: [14] "Our aim for fifty years, which remains unchanged, is to educate as large a number as possible of girls who will make good Christian homes and be good Christian mothers, and at the same time to secure a smaller number of the finest minds for teachers in our own and other schools of this country and Egypt. For more than forty years we have made special efforts to train the highest possible type of native teachers for the most responsible posts in educational work. Our graduates are found by the score in Egypt, Palestine, and all over Syria."

The Church Missionary Society also has a strong mission to Moslems in Egypt. It occupies four stations, the chief one of which is in Cairo and another is at Khartum, hallowed by the sacrifice of Major-General Gordon. A few other societies have entered this important field.

[14] World Conference Report, Vol. III, p. 229.

Recently (1913) Christian educational work has been much strengthened by the establishment at Cairo of a language study center for Christian students and the permanent locating of the Nile Mission Press, at the same city, whence it is sending out a constant stream of evangelical literature, under the direction of Dr. Samuel M. Zwemer and other prominent leaders in Moslem missions. The United Presbyterian Mission is making good progress in its place for a Christian university at Cairo.

A question is often raised as to the probability of the success of the Christian Missions to Moslems. While the task is admittedly difficult and the progress slow "the outlook is as bright as the promises of God." Not so much in numerical accessions as in the increasing power of anti-Islamic influences in all parts of the world are we beginning to see the signs of a mighty upheaval amidst the millions of the followers of the false Prophet. As says one of the keenest and most experienced of missionaries to Moslems, Dr. E. M. Wherry of Ludhiana, India, "If we examine the membership roll of many churches in India, Persia, Syria and Turkey, we thank God for those who have come out from Moslem circles to become members of the Christian Church. Again, when we read the roll of the ministry here in India, we are glad to recognize the many names indicating Moslem descent. Islam is contributing to the Christian community an annual increment, small

indeed, but large enough to belie the claim that a Moslem can never become a Christian. When the Moslem peoples have secured religious freedom and have acquired that knowledge of the Koran which will enable them readily to compare its teaching with that of the Bible, we shall see a rapid defection from a faith which has held them in spiritual bondage for so long."

Finally as to the timeliness for a bold advance against Mohammedanism by Christian Missions, we may quote Dr. Samuel M. Zwemer, when in an address [15]before the Student Volunteer Convention at Kansas City in 1914 he gave the following five reasons for a new and hopeful missionary interest in Mohammedan peoples:—

1. For the first time in history the whole of Christendom is face to face with the whole of Islam.

2. To-day we know the character and power of Islam as never before.

3. The political power of Islam has collapsed and almost all of the Moslem world is under Christian government.

4. The social and intellectual status and standards of Islam are changing.

5. There is a present-day spiritual crisis and opportunity in Islam.

All these facts yield large encouragement for a steady and persistent effort to evangelize the Mohammedan world.

[15] The Moslem World, January, 1915.

CHAPTER XI

AFRICA

AFRICA is one of the mysteries, not only in the history of missions, but in the history of the human race. Cradling in its northeastern corner one of the oldest civilizations known to man; occupied along its northern coast by races and nations that led the world in their day in art and science and literature and religion, and the site of some of the earliest and strongest of the Christian Churches, nevertheless, in less than two hundred years after Christ it dropped out of sight of the world and remained an almost unknown continent until a date within the recollection of men now living.

It is now known to be the second largest continent on the globe. Its area is about 11,513,000 square miles, and its population is vaguely estimated at about 180,000,000, divided into a number of quite distinctive races, not all of them black or negritic, but with a strong intermingling of lighter hued races, betokening the varied sources of its people.

Egypt, with its pyramids and sphinxes, with its treasure cities and palaces, with its arts and sciences, its philosophies and its marvelous re-

ligions, dominated for centuries the thought and customs of the East, while her kings held sway over many subject nations. Carthage, with its mythological queen, Dido, and its very real generals, Hanno and Hamilcar, with its navies and merchant fleets, was powerful in the politics and commerce of her age. Ethiopia, with her wealth and power and wisdom, as typified by the Queen of Sheba, was intimately connected with the early history of Christ. But these and a few other states and cities lying on the northern border of the continent, or stretching parallel with the Nile up to the point where it breaks forth from the rough uplands of its birth, comprised almost all of the great continent as it was known to the world till about two centuries ago. Its mysteries remained unsolved. It lay waiting for the touch of Christianity not only to give it moral and spiritual life, but even to introduce it to the geographical and commercial knowledge of the world. And yet Africa has been intimately connected not only with the early history of Christianity, but with the still earlier sources of that Christian faith. [1] "Next to Palestine it is the country most closely connected with the dawn of the history of the Hebrew race. A grievous famine caused Abraham and Sarah to go down into Egypt, and another famine compelled Jacob to send his sons for corn into the same granary of the ancient world. It is in Egypt also that are laid the

[1] "Daybreak in the Dark Continent," p. 167.

scenes of the exquisite stories of Joseph and Benjamin, and of the baby in the ark of bulrushes, and of the man Moses and his nearness to God. Here also occurred the wonderful incidents of the plagues, and the death of the first-born, and the presence of God in the fiery and cloudy pillar, and the crossing of the Red Sea and the overthrow of Pharaoh. The Ethiopians also figure in Israel's later history. Under Shishak they invaded Palestine in the time of Rehoboam. Ambassadors came from Tirhakah, king of Ethiopia, offering to form an alliance with Hezekiah, and Sennacharib, king of Assyria, turned aside from the siege of Jerusalem to fight Tirhakah, the Ethiopian king." When the Light of the World was cradled in Bethlehem, it was to African Egypt that He was taken to save Him from the persecuting Herod. An African (Simon of Cyrene) was the first to bear the cross of Christ. "Dwellers in Egypt and the parts of Lybia about Cyrene" were present at Pentecost. Two Africans, Simeon Niger and Lucius of Cyrene, were foremost teachers and prophets in the first missionary Church. Apollos, "mighty in the Scriptures," was an Alexandrian, while the conversion by Philip of the treasurer of Queen Candace of Ethiopia may very easily have had much to do with the founding of the early Christian Church of Ethiopia. [2] "According to tradition, African Christianity warranted the labors of six of the apostles: Matthew and

[2] "The Neglected Continent," p. 171.

Thomas in Ethiopia, Peter and James the Less in Egypt, and Jude and Simon in Cyrene. Mark the Evangelist is said to have been a worker in Egypt and to have been the bishop of Alexandria. Not a few of the early Christian fathers, embracing such famous names as Pantaenus, Origen, Clement, Tertullian, Cyprian, and Augustine, were Africans by birth or residence, and within two hundred years after Pentecost there were nine hundred churches in North Africa, the Mediterranean coast lands were evangelized, and the population of the cities from Egypt westward were as much Christian as heathen."

Yet with all this brilliant outlook for Christianity in North Africa, its light instead of brightening gradually dwindled and darkened, and at last, smitten by the blasting fire of Mohammedanism, its life was almost wholly destroyed and obliterated. For more than fifteen hundred years Christianity in Africa, except as expressed by the corrupt Coptic and Abyssinian Churches, was almost dead, and the "Dark Continent" throughout its enormous length and breadth remained silent in the shadow of death, waiting for the dawning of the new day.

This began with the travels and reports of explorers, which at first were very few and very vague.

[3] "The older travelers and discoveries may be arranged in the following order. In the four-

[3] United Editors' Encyclopedia. Article "Africa."

teenth century the travels of the Arabian Ebu Batuta in the north of Africa; in the fifteenth century, the Portuguese discoveries of Madeira, Cape Blanco, Senegal, Guinea, and Cape of Good Hope, etc., and the navigation of the east coast by the Portuguese Corvillian, who first traveled in Abyssinia; in the sixteenth century, the travels of Leo Africanus through Barbary and the Sahara to Abyssinia; of the German, Ranwolf, in North Africa, and of Windham, an Englishman, who went to Guinea. In the seventeenth century English and French explorers penetrated many of the coast regions, and the Dutch first occupied Cape Colony (1652). In the eighteenth century a number of explorations were made chiefly by English and French, but it was not until the nineteenth century that the real exploration of the continent was attempted on any large scale. In this century Du Chaillu, Mungo Park, Buckhardt, Speke, Grant, and Baker, and above all the missionaries Kraff and Rebmann and Moffat and Livingstone and the explorer Stanley have added largely to our stock of knowledge of Africa and have laid bare almost all the secrets of this long-hidden land.

The Roman Catholics, as everywhere, to their credit be it said, followed their explorers with the offer of Christianity to the peoples who were thus discovered. Soon after the Portuguese discovery of the Congo (in 1484), Dominicans and Jesuits hastened thither, but were unable to

counteract successfully the exploitation of the natives by the Portuguese traders, and their converts gradually again became heathen in everything but name. Raymond Lull, in the fourteenth century, had indeed entered Africa, but he hammered at the gates of Mohammedanism and did not attempt to evangelize the pagan Africans. The Dutch and British colonists, one is ashamed to say, gave but slight heed to the spiritual needs of the natives around them, and even opposed those who would enter into this necessary work.

The first systematic attempt, therefore, of the modern missionary movement in Africa was that of the Moravian, George Schmidt, who landed in Capetown in 1737. The Dutch farmers looked upon his labors with suspicion and hostility, and derided his efforts to bring Christianity to the Hottentots. "Hottentots and dogs are forbidden to enter" was the notice over the door of a Boers' church. Nevertheless, after four years of patient teaching, Schmidt baptized the first native convert in 1742. A congregation of eighty-seven Hottentots was organized in the Zondereinde, and success seemed about to crown his work. But after a little longer time the Dutch hostility to him grew so strong that he was forced to return to Europe (1743), and the Dutch East India Company never permitted him to resume his work. Five years later another Moravian, John Schwalber, went out at his own expense, toiled and suffered for the Hottentots, and in the eighth year

of his work among them died. For thirty-six years this mission was abandoned, and yet when it was reopened (in 1792) never again to be closed, evidences were not wanting of the fruitfulness of those seemingly hard and barren years of labor.

For geographical and historical purposes, Africa may be divided into five great sections, North, East, South, West, and Central Africa. Each of these sections has its peculiarities of climate, natural conditions, races, and religions. The whole continent indeed is a vast commingling of tribes, religions, languages, and barbarisms, often at savage warfare with each other, and all combining to resist the advance of the strangers' civilization and customs.

North Africa

The story of North African missions is quite different from that of the other divisions of the country. Here Moslem intolerance renders Christian work most difficult. It has been with much hesitation, therefore, that the few Protestant societies operating in North Africa have undertaken their work. One of these established a mission in Egypt in 1825, another in 1854, and still another began work in Algeria in 1881. Comparatively little has been accomplished, except in Egypt, where the American Mission (United Presbyterian) has won such success that it serves as an example of the typical mission for Coptic and Mohammedan Africa. It depends very largely

upon educational work, of which the Assiut Training College is the center, and a large and increasing distribution of Christian literature. During its life of fifty years this mission has accumulated a constituency of 8,000 communicants and 25,000 adherents. Converts and constituents are mostly Copts, but there is no question but that if religious liberty were assured to Egypt, many converts could be gathered from among the Mohammedans of this land. As it is, mission work among Egyptian Mohammedans is as yet an almost hopeless task.

East Africa

"'John Ludwig Krapf, the pioneer of the East Coast Mission, was the peer of the greatest missionary characters. After several years' service under the Church Missionary Society in Abyssinia, he settled in Mombasa in 1844. Standing beside the newly made grave of his wife and child a few months after his arrival at Mombasa, he sent this challenge to Christians at home: 'There is now on the East African Coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world, and as the victories of the Church are gained by stepping over the graves of her members, you may be convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore.' " Krapf was joined by

[4] "Daybreak in the Dark Continent," p. 213.

John Rebmann in 1846, and with him began a series of explorations by which they discovered the mountains of Kilimanjero, Kitima, Njaro, and Kenia, and added much to the sum of knowledge regarding the geography of Africa. [5]"'Krapf's one great vision was an 'Apostle Street,' composed of mission stations from east to west across the continent, and also one from north to south, with each station named after an apostle, thus tracing the figure of a cross upon the Dark Continent. But it was not many years before he reconciled himself to hope deferred. 'The idea of a chain of missions will yet be taken up by succeeding generations and carried out, for the idea is always conceived tens of years before it comes to pass,' said he. 'This idea I bequeath to every missionary coming to East Africa.' 'Prophetic utterance,' says Eugene Stock, secretary of the Church Missionary Society. 'We are but now (1899) carrying out the scheme which Krapf suggested.' Indeed, with the Congo missions approaching those from the east and with the Nile missions almost meeting those from the south, a great cross is being roughly traced upon the heart of Africa that would thrill the rugged soul of Krapf with enthusiasm."

We must not, however, leave the East African field without pointing out the wonderful group of missions like the Uganda, the Universities, the Blantyre, Livingstonia, and London Society Mis-

[5] "Daybreak in the Dark Continent," p. 215.

sions, which occupy the territory around the great lakes and have drawn a line of Christian settlements from the Egyptian Sudan to Lake Shirwa on the borders of Portuguese East Africa.

Among the workers in this great field stand out conspicuously Mackay of Uganda and John Mackensie.

[6]"'John Mackensie, the missionary statesman, and David Livingstone, the missionary explorer, in some respects reflect and complement each other. Each began his career under the London Missionary Society and about the same time (1840) among the Bechuanas of South Africa. Just as Livingstone did greater service by blazing paths through unexplored regions than he possibly could have performed in the usual work of a mission station, so Mackensie multiplied the missionary significance of his life by promoting the expansion of the British Empire over the regions Livingstone had explored. He thus saved native States from annihilation by the Boers and insured the best colonial rule in the world to vast stretches of Africa." He became Commissioner of Bechuanaland and was constant in his efforts to induce the English Government to obtain control of South Africa in the interests of civilization and Christianity. His representations at first had but little effect, but later he was to see the beginning of that imperial policy which is finally fulfilling the purpose of his earnest devotion as mis-

[6] "Daybreak in the Dark Continent," p. 299.

sionary, political agitator, educator, administrator, and statesman. After his policy began to bear fruit, the *Pall Mall Gazette* spoke of Mackensie as one "who will live in the annals of an empire as the man who, at a grave crisis, saved Africa for England."

Alexander Mackay, of the Church Missionary Society—"Mackay of Uganda"—is another name famous in the annals of East and Central African missions. The son of a Free Kirk Scottish minister, well educated and trained to the profession of engineering, he turned his back on all offers of honorable and lucrative employment and sailed for Africa in 1876. [7] "His farewell speech before the Board of Directors of the mission is characteristic: 'I want to remind the committee that within six months they will probably hear that one of us is dead. Is it probable that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least, it may be I, will surely fall before that. When that news comes do not be cast down, but send some one else immediately to take the vacant place.'" Within three months one of the eight was dead. Within a year two more had fallen, and within two years Mackay was the only one left in the field. He labored on for twelve years, using his great mechanical skill to benefit and attract the natives. He won the friendship of the native king of Uganda, Mtesa, but was persecuted by the new

[7] "Daybreak in the Dark Continent," p. 234.

king, Mwanga, and through the hostility of Roman Catholic priests and Arab traders, his converts were martyred and scattered and he himself finally driven out of the country, took refuge at the other end of Lake Victoria Nyanza and died "with his face to the foe," leaving a foundation upon which the splendid work of the Uganda mission has since been built.

[8]"'Stanley, 'the man who found Livingstone,' has left the following splendid tribute to Mackay's character and steadfastness: 'He has no time to fret and groan and weep, and God knows if ever man had reason to think of graves and worms and oblivion and to be doleful and lonely and sad, Mackay had when, after murdering his bishop and burning his pupils, strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death upon him. And yet this little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely and without a syllable of complaint or a moan amid the wilderness, and to hear him lead his little flock "to show forth God's loving kindness every morning and His faithfulness every night," is worth going a long journey for the moral courage and contentment one derives from it.' "

In 1913, a region which thirty-five years before knew nothing of Christianity, had a native Christian Church of over 90,000 communicants and nearly half a million adherents.

[8] "Missionary Expansion," p. 194.

South Africa

The history of South Africa is interwoven with that of East and Central Africa because the first Christian pioneers worked north from South Africa, which they entered by the way of the Dutch settlement of Cape Colony. The names which inevitably recur to mind in connection with this northward trend of missionary effort in Africa are those of Robert Moffat and David Livingstone, with the scarcely less famous one of Henry M. Stanley, who though not technically a missionary, did as much as any man to open Africa to the heralds of the cross and to plant civilization in the place of barbarism.

Robert Moffat, when but twenty-two years old, entered South Africa in 1817. He was at first refused permission to go into the interior and remained at the Cape, studying the Dutch language and observing conditions. At length he was allowed to proceed to Namaqualand in the Orange River country, the home of the dreaded Africaner, a chief whose name was a terror to all that region. Moffat, however, found that the gospel had been carried to this savage warrior, and after some months of instruction and guidance Africaner accompanied Moffat to the coast, where he was received by the Government officials with incredulity and wonder. His conversion proved, however, to be permanent, and his example was of great benefit to subsequent missionary effort.

Moffat returned to the interior and established a mission at Kuruman, where he labored for years. Mrs. Moffat, with rare faith, wrote in response to the request of friends at home to name some gift that they might send her, "Send us a communion service; we shall need it some day." There were then no native Christians at Kuruman, but two years after the letter was written and eight years after they had begun their work, Moffat and his wife organized their first native church with six members, and used the communion service, which had reached them just before the day set for the first observance of the sacrament of the Lord's Supper. It was a happy answer to the prayer of faith.

For sixty-three years Moffat and his wife labored to lay the foundations of Christianity in Bechuanaland, gathering congregations, translating the Scriptures into the native tongues, and building up a Christian community. "When he entered upon his work he found the people murderous savages. When he died he left them with a written language of their own and able to appreciate and cultivate the habits of civilized life." He returned to England enfeebled by age and hardships in 1870, and after a few further years, spent as strength would permit in stirring the zeal of the home Churches, he died in 1883, at the venerable age of eighty-eight years. His wife died in 1871, the year after their final return to England.

When Moffat died he left behind him a successor who proved more illustrious even than himself, the world-famous missionary, David Livingstone. The marvelous life of this man, who became one of the leading explorers and geographers of his century, was inspired throughout by the true missionary spirit, for though much of his life was spent in laboriously penetrating the unknown regions of Central Africa, he did this work not simply to open up undiscovered territories, but, as he once wrote, [9] "'to make way, above all, for the propagation of Christianity.'' Livingstone is the king of modern discoverers, but he sacrificed himself that he might open up the way for the redemption of the Africans. The victorious struggle against the African slave trade, the opening of the interior of Africa, and the abundance of new inland African missions, have been the work of Livingstone realized after his death.

The life work of Livingstone commenced when, at the age of twenty-seven, he landed at Capetown (in 1840) on his way to the South African station of Kuruman, then occupied by Robert Moffat. For two years he traversed the Bechuana country, and for six years more, after marrying Robert Moffat's daughter Mary and locating a station at Mabotsa and later at Kolobeng, he was occupied with the ordinary labors of an aggressive missionary. At length he was aroused by the great thought that if one were to penetrate the then

[9] "History of Protestant Missions," p. 259.

unexplored regions of Central Africa and thus to throw it open to Christianity and trade, the detestable slave trade, at which his whole soul revolted, would receive its death-blow. Animated by this idea, and exclaiming, "I shall open up a path to the interior or perish," he began his world-famous explorations, undertaking, in 1853, his first great journey from Linyanti on the Zambesi River to Saint Paola de Loanda on the West Coast. After recuperating here, he retraced his route to Linyanti and then pushed across the continent, reaching Quilimane on the Indian Ocean in 1856. On this journey, accomplished in the face of incredible difficulties, he consumed nearly four years of time, traversed South Africa from ocean to ocean and traveled on foot over 11,000 miles. It was during this journey that Livingstone discovered the now famous Victoria Falls on the Zambesi, one of the greatest natural wonders of the world.

He returned to England in 1856, was received with the greatest honors by scientists as well as Church people, and aroused intense interest in Africa from the mercantile and humane, as well as from the religious standpoint. Going back to Africa in 1858, as an agent of the British Government and of the Royal Geographical Society, he spent the remaining fifteen years of his life in explorations which often carried him far from communication with his friends and patrons.

During these expeditions he discovered the sources of the Nile, the great lakes of East Central Africa, and the upper reaches of the greatest African river, the Congo. It was while on this journey, during which for some years he was lost sight of by the outside world, that he was sought by the famous expedition which was sent out by the *New York Herald* under the guidance of Henry M. Stanley. After a journey of eleven months, Stanley found the great explorer at Ujiji, on Lake Tanganika, in 1871. Although worn and sick from constant hardships and insufficient supplies, the brave old man, now fifty-eight years of age, refused to abandon his task, but resolutely sent Stanley home with the precious records of the work already accomplished, and turned away to finish alone his great undertaking. At last his strength utterly failed him, and at Ilala, in the country of Chitambo, on the shores of Lake Bangweolo, on May 1, 1873, he was found by his attendants in the attitude of prayer, with his head bowed in the last earthly petition that he was ever to offer. His heart was buried beneath a great tree, and his body, in spite of many difficulties, was carried by his faithful servants Susi and Chuma to Zanzibar. Thence it was taken to England and laid with reverence and honor among the greatest men of his nation in Westminster Abbey. A simple slab of stone covers his resting place, but the sight of the inscription graven

upon it never fails to awaken the attention and reverence of those who behold it. It reads thus:

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA
HERE RESTS
DAVID LIVINGSTONE
MISSIONARY, TRAVELER, PHILANTHROPIST
BORN MARCH 19, 1813
AT BLANTYRE, LANARKSHIRE
DIED MAY 4, 1873
AT CHITAMBO'S VILLAGE, ILALA

For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets and abolish the desolating slave trade of Central Africa, and with his last words he wrote:

"All I can say in my solitude is, may Heaven's richest blessing come down on every one—American, English, Mohammedan—who will help to heal this open sore of the world."

West Africa

The story of West African missions is intimately connected with the horrors of the slave trade for it was in this portion of the continent that this detestable traffic was originally established. As Christian lands had been partners with crime in this accursed business, so it was that God finally overruled this evil by making it an efficient instrument in arousing the hearts and consciences of Christians to carry the gospel not only to the "slave coast," but to all other parts of the Dark Continent.

One of the earliest methods of attempting to Christianize West Africa was the establishment of two colonies, one by English philanthropists and the other by Americans as represented by the American Colonization Society. Sierra Leone, the British colony and protectorate (founded in 1787), and Liberia, the American enterprise (founded in 1820), lie side by side on the West Coast of Africa, and almost five degrees north of the equator. Together they have an area of about 70,000 square miles and a population of more than 2,500,000. Their sea coast line is disproportionately long, their territory extending no more than one hundred miles inland at any point. The white population of either country is inconsiderable, but while Sierra Leone is protected and governed by the British, Liberia since 1847 has been recognized as a free Republic, governed entirely by its Negro citizens. These experiments in evangelizing Africa by civilized and emancipated Negroes have been only a partial success. Still they have given a foothold to Christian missions on the West Coast and have been an example of Christian civilization to the natives of the interior that has not been unfruitful.

As typical missionaries, working inland from these points and others on the West Coast, we can only mention Melville B. Cox, whose brief ministry of less than five months of actual service in Africa gave an inspiration for many who were stirred by his courageous example; Adolphus C.

Good, who for twelve years labored in Gabun on the Congo, and Thomas J. Comber, whose ten years of work on the Congo were so filled with ceaseless but purposeful work that the natives called him "*Vianga Vianga*," "restless activity." [10] "But what shall I say more, for the time would fail me to tell of Wilson, the brave Southerner, in the Gabun; the quaint and beloved Lindley and the saintly Tyler among the Zulus, Grenfell and Richards and Sims on the Congo, Waddell in Old Calabar, Bishop Steere in East Africa, and that grand old hero, Bishop William Taylor, who though devoted to what proved an extreme or premature form of self-supporting missions, nevertheless held Africa before his Church till he revived the enthusiasm that had followed the death of Cox. The women who have done what they could, and what men could not do, for Africa form a noble band."

We can not leave this subject without mentioning two or three examples of the power of Christianity as shown in the result of African missions. Prominent among these is Bishop Samuel Adjai Crowther, whose career is thus briefly summarized. [11] "Born of the relatively inferior Yorubas, west of the River Niger, he was captured by Fulah slavers in 1821, traded for a horse, consigned to a Portuguese slave ship, liberated by an English man of war, placed in a

[10] "Daybreak in the Dark Continent," p. 241.

[11] "Daybreak in the Dark Continent," p. 253.

mission school at Freetown, Sierra Leone, taken to England to complete his education, sent as a missionary to his own people along the Niger, consecrated Bishop of the Niger in Canterbury Cathedral in 1864, presented with a gold watch by the Royal Geographical Society for his travels and researches along the Niger, was the translator of the Book of Common Prayer and parts of the Bible into the Yoruba dialect, honored in Africa and in England for his ability, success, and humility, died in 1891. Such in brief is the biography of an African slave and Christian freeman, one of the great missionary characters of the nineteenth century."

[12]Paul, the "Apostle of the Congo," was another of these "commonplace blacks." Before his conversion he did all he could to oppose the gospel, beating a drum and calling to dancing and wine drinking those whom he saw to be interested in the Christian services, and sometimes even trying to break up the meetings by violence and interruptions. But God's Spirit touched him, and he heard the heavenly voice under conditions so like the conversion of Saul that at his baptism he was given the name of Paul. Like his great namesake, this African Paul now thought of nothing else but to preach that gospel which once he had labored to destroy. He asked for the hardest place that could be given him and went to a people that would not even hear his message. For months he could gain no converts. Finally one

[12] "Daybreak in the Dark Continent," pp 256-261.

man dared to say "I am a Christian," and was immediately driven from his home by his heathen neighbors. He built a hut near that of Paul. Gradually the little Christian community grew. A chapel to accommodate three hundred people was built, and soon this feeble band, just rescued from paganism, was sending teachers to other towns and paying their expenses. Before Paul died (1902) his Church numbered six hundred converts, all converted under his personal evangelism. His people continue to carry the message across the Congo to their heathen neighbors, and its influence is widening.

Such also is the story of King Khama of Bechuanaland, whose successful fight against the greed of white "Christians" who would have ruined his people by the introduction and sale of liquor won for him the title of the "South African Alfred the Great." [13] "The years of state building which have succeeded Khama's accession to the chieftainship have resulted in the conversion of an entire savage tribe into a peaceful, agricultural, Christian people. Houses have displaced rude huts. The home thought has taken root. The Bechuanas are not all Christians, even as all Americans are not Christians; some of the tribe still cling to their pagan ideas, although pagan practices were long since abolished by law, but the life of the tribe as it is to-day is a demonstration of the effect of Christian missions. To pass

[13] "Daybreak in the Dark Continent," pp. 256-261.

from Bechuanaland before Khama's reign to Bechuanaland with Khama in power is like passing from Dante's Inferno to his Paradise."

Madagascar

The story of Madagascar missions properly belongs with that of Africa, although the greater part of the inhabitants are of the Malay rather than of the Negritic race. It is a story of devoted and heroic missionary service which was at first notably successful so that between 1818, when the first missionaries reached the island, and 1831 at least 30,000 natives were brought under Christian influence, of whom 2,000 became professed Christians. Schools were opened and churches formed, and religion seemed to flourish. But in 1835, under the queen Ranavalona I, the successor of King Radama, who had been friendly to Europeans and their religion, a bitter persecution broke out and continued with short respites for no less than twenty-six years (1835 to 1861), during which the native Church was fearfully oppressed. Notwithstanding their sufferings, however, the Christians, many but recently converted from their heathen faith, stood firm, behaving with such heroism and trust in God that even the heathen officers would say of them, "Let us go and see how these Christians behave; they are not afraid to die." And the persecuting queen herself confessed: "I have killed some; I have made some slaves till death; I have put

some in long and heavy fetters; and still you continue praying. How is it that you can not give up that?"

At the death of the cruel queen, in 1861, she was succeeded by Radama II, who at once proclaimed religious liberty. The missionaries returned and were astonished to find that the little flock of the previous generation not only had not been rooted out, but had actually increased to over 40,000. In 1869, under another ruler, Ranavalona II, the royal idols were destroyed and Christianity commended to all the people. Within fifty years, twenty-five of which had been spent in a determined effort to root out Christianity, there had been gathered a native Church of 50,000 communicants, 150,000 adherents, thousands of scholars in the schools, and a population of 1,500,000 asking for Christian instruction.

The later subjugation of the island by France, and still worse the opposition by the Jesuits and other servants of the Romish Church, to the Protestant missionaries and their people is, however, one of the saddest chapters in the history of missions. While physical violence has been used in but few cases, much has been done to hamper and discourage Protestant missions. "It yet remains to be seen if the martyr spirit of their ancestors is in the present Malagasy, and whether they will remain as faithful under the persecution of a Christian nation as did their forefathers under that of a heathen queen."

Finally, as voicing the conclusion of one well qualified to judge of the results of African missions in general, to which he has given close attention, the following words by Theodore Roosevelt, written (1910) at the close of his travels in Africa, are worthy of record. He says: "Those who complain of or rail at missionary work in Africa and who confine themselves to pointing out the undoubtedly too numerous errors of the missionaries or shortcomings of their flocks would do well to consider that, even if the light which had been let in is but feeble and gray it has at least dispelled a worse than Stygian darkness. Where, as in Uganda, the people are intelligent and the missionaries unite disinterestedness and zeal with common sense, the result is astounding."

CHAPTER XII

THE ISLANDS OF THE PACIFIC

The Pacific Ocean is one of the great fields of the world's adventure and romance. Its vast expanses encircle a full quarter of the earth's surface. Its myriad islands and the shores of the great continents that it washes are the abodes of a large proportion of the human race, and within its confines are found peoples and nations whose lives and conditions are so different from the rest of the world that they offer ever new and fascinating problems to the explorer or to him who seeks the betterment of his fellow-man. Indeed, those who first discovered the island world which is situated in the midst of this great ocean, or who gazed upon its dusky peoples with the thought of bringing to them a higher and a better life than they had ever known, must have felt, as Keats expresses it:

"Like some lone watcher of the skies,
When a new planet swims into his ken,
Or like stout Cortez, when with eagle eyes
He stared at the Pacific—and all his men
Look'd at each other with a wild surmise,
Silent, upon a peak in Darien."

[1]"The island world may be separated into four divisions, Malaysia, Melanesia, Micronesia, and Polynesia. Of these, Malaysia contains the most land and Micronesia the least. These groups may again be divided into two grand divisions, the Continental and the Oceanic. Continental islands are those which lie near and parallel to the continents of Asia and Australia, such as Japan, the Philippines, the East Indies, and New Zealand; the oceanic islands include all the rest. Our studies have to do more strictly with the oceanic islands, which may be plotted as lying in a great semi-circle, beginning at Hawaii on the northeast, swinging through New Zealand as its most southern point, and terminating on the northwest at the Philippines."

[2]In these oceanic islands the inhabitants are of four races, the Polynesians, Papuans, Fijis, and Micronesians.

The Polynesians are a brown race, the finest in physical development of the Pacific races. They are naturally of an amiable, affectionate, and happy temperament. Their origin has been traced to the Dravidians of India. Their language is mellifluous, consisting chiefly of vowels. Dwelling indolently and listlessly in the comforts of the tropics, they express their few, simple ideas by soft vowel sounds and abbreviated words. They thus so contract their words and drop their consonants that in Hawaii only twelve letters are needed to spell all the Hawaiian words.

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1 "Christus Redemptor," p. 3. 2 "Islands of the Pacific," pp. 7, 8.

[3]The Papuans occupy the New Hebrides and the adjacent islands on the southwest. They are a black, frizzly haired people, small in stature, and in every respect inferior to the Polynesians.

The Fijis are a mixed race, partly Polynesian and partly Papuan, inferior to the Polynesians and superior to the Papuans.

The Micronesians also are a mixed race, derived from the Japanese, Polynesian, and Papuan races. They are darker in complexion and smaller in stature than the Polynesians, but in the Western Micronesian Islands they are of lighter complexion and more like the Japanese.

In habits, customs, and religious practices all these islanders are very similar. The physical conditions under which they live conduce to an ease of living not surpassed elsewhere. "They have but to throw the net into the still waters inside their reefs to catch fish, and to reach out the hand to pluck the ripe plantain or breadfruit, and in the perennial mildness of their climate can live almost without clothing. With great skill they make dwellings, canoes, and household fabrics, by the use of stone adzes and knives of bones and shell, and beat out a poor kind of clothing from the bark of trees; but in their primitive appearance they are generally little better than herds of wild animals. The very profuseness of the gifts of nature degrades and demoralizes them.

In their primitive condition they were indeed

[3] "Islands of the Pacific," pp. 8,10.

savage. [4]Wars among them were almost incessant and most cruel. The Rev. John Williams visited Hervey Island and found that its population had been diminished by war from two thousand to sixty. In all these islands immorality was appalling and frightful crimes of frequent occurrence. Infanticide was so common that from one-fourth to two-thirds of the children were strangled or buried alive. The sick and the aged were so commonly killed that few persons died natural deaths. Cannibalism was practiced in many islands. In Hawaii and in a few other islands it was unknown, but in the Marqueses and Fiji Islands it prevailed with horrors unsurpassed elsewhere in the world. Distressing superstition darkened all the lives of the natives and held them in iron bondage.

[5]"In the long night of their isolation from enlightening influences, they had come to worship innumerable gods and demigods and demons with which they supposed the sea and the earth and the sky to swarm. With this worship were combined painful restrictions called tabu, divination, sorcery, the use of charms to cure sickness, and black arts to employ evil spirits in destroying their enemies. Their worship was also accompanied with human sacrifices and wild carousals that have been described as like orgies of the infernal regions." Yet it must be said of these islanders that they are appreciative of friendly and helpful services rendered to them by others, and when not ren-

4 "Islands of the Pacific," pp. 9, 10. 5 "Islands of the Pacific," p. 10.

dered suspicious or hostile by the unfriendly acts of those who come to live or trade with them, are capable of being greatly affected by Christian and civilizing influences and in turn transmitting these influences to others.

"[6] "The methods employed by the missionaries to bring these people into the light differ somewhat from those emphasized in other fields. As most of the groups contain numerous islets, it has necessitated the occupancy of central islands as headquarters whence they go out on tours of visitation from time to time. Moreover, these centers of religious life are the places where natives are trained before scattering to their island parishes. Missionary ships are, therefore, an essential to every successful South Sea mission. With a succession of ships, such as the *Dayspring, Southern Cross, John Williams, Morning Star,* etc., it has been possible to keep up communication with the scattered churches of the various missions. Because communication is not easy and visits can not be frequent, meetings for counsel, held half-yearly in many missions, are a great aid in the work. On these occasions delegates from the native pastorate of an island or an entire group meet to consider the broader questions affecting their general work. The decisions arrived at are regarded as morally binding, though in minor matters each pastor enjoys perfect liberty.

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6 "Geography and History of Missions," p. 153.

"The native agency of Oceana is exceptionally effective. The reasons for this are suggested above, namely, the careful training given them, the independence which is strengthened by the missionaries' inability to always work beside them, with the consequent responsibility placed upon them, and the remarkable spirit of heroism which has repeatedly secured two or three times as many volunteers as were needed to take the place of martyrs who had met a most tragic fate. They make fine preachers and fine pastors, and in Hawaii are almost the equal of their American co-workers."

"Scarcely less admirable is the native Church of these islands. While it has defects, in that many of the converts show a lack of stamina and have but little strong spiritual feeling, yet their moral and religious life as a whole is most admirable. The domestic, social, and moral life of nearly all these islands has been regenerated under missionary influence; the forms of religion are widely observed; nearly all the people attend service on the Sabbath, so that the Fiji Islanders to-day present the remarkable spectacle of being the banner church-goers of the world. Family worship is almost universally observed. Nearly all the people are able to read and do read God's Holy Word, which they possess in their own language."

Having had this general view of conditions in Oceana, we must now turn to examine the his-

tory of mission work in a few typical places in this island world, selecting for this purpose the Society Islands, Fiji, the New Hebrides, Hawaii, and the Philippines.

The Society Islands

"[7]"On November 4, 1794, a company of ministers of various denominations united in London in issuing a call for a convention of delegates from their Churches to meet in London on the 22d, 23d, and 24th of December, 1794, to consider the project of forming an undenominational missionary society. At the time appointed great multitudes assembled and "Christians of all denominations for the first time met together in the same place, using the same hymns and prayers and feeling themselves to be one." The London Missionary Society was then formed, composed of Presbyterians, Episcopalians, and Independents. The attention of the Society was drawn to the islands of the Pacific Ocean as a promising field for missions, and although their knowledge of the island world was very scant, and even what they knew proved to be very erroneous, they resolved without delay to commence a mission to the South Sea Islands. A ship, *The Duff*, was purchased and equipped, a converted sea captain, Captain Wilson, was placed in command, and a band of twenty chosen missionaries, including six women and two children,

[7] "Islands of the Pacific," p. 56.

embarked at Portsmouth, September 23, 1796, and after a long and weary voyage of seven months dropped anchor in the harbor of Tahiti.

This island is one of a group of thirteen islands, named by Captain Cook the "Society Islands" after the Royal Geographical Society. Tahiti is the largest of the group and presents an entrancing scene of towering mountains, fertile valleys, and smiling seas. [8]The inhabitants are a brown race, varying in color from a light olive to a swarthy brown. Their hair is usually raven black and straight, wavy, or curly; their eyes are black and expressive; their noses rather wide; their foreheads fairly high and rather narrow. Their women rank with the most beautiful in the Pacific. In disposition the Tahitians are affable, light-hearted, and generous, but fickle and under provocation deceitful, irritable, and brutal. Their moral and religious character was marvelously bad. Immorality, polygamy, and infanticide prevailed to an incredible extent. Wars were almost incessant and were most cruel and destructive, and as one of the early missionaries, the Rev. William Ellis, remarked, "No portion of the human race was ever perhaps sunk lower in brutal licentiousness and mental degradation than this isolated people."

Such were the islands and such the people to whom *The Duff* bore the first missionaries sent by a Christian nation to the South Seas. When

8 "Islands of the Pacific," p. 65.

the ship came to anchor in the harbor the natives swarmed around her, carried the visitors ashore and brought them to their king, who received them kindly, assigned them a district for residence, and gave them a large house to dwell in. Then *The Duff* sailed away, leaving a portion of her missionary passengers at Tahiti and taking others to the Tonga and the Marquesas Islands. Finding a Swede who had been shipwrecked on Tahiti, they employed him as an interpreter, and at first seemed to be gaining the confidence of the natives, but with the inconsistency of savages, the natives often rejected the truth which at first they seemed inclined to receive, and at times even maltreated and so terrified the missionaries that after three years only five missionaries remained on the island. They persevered, however, in the work, and in 1800 the first chapel erected for Christian worship in the Pacific was dedicated. King Pomare I, who had ruled when the missionaries came, died in 1804, and his son, Pomare II, seemed inclined to follow in the footsteps of his cruel and brutal father. The courage and patience of the missionaries almost failed, several of them removed to another island, and but two remained to carry on the work. But this darkest hour was just before the dawn. King Pomare's heart was turned toward the truth, he renounced idolatry, broke the superstition of the tabu by eating a sacred turtle, and began to favor the missionaries and to listen attentively to their teachings.

Shortly after this Pomare invited the missionaries who had fled from his persecutions to return to Tahiti. He destroyed idolatry, giving the royal idols to the London Missionary Society. He sent for a printing press so that Bibles and hymn-books might be prepared for his people, and out of his own funds paid for the building of a great native church 712 feet long. This unique church building had 123 windows and 29 doors, and in it were three pulpits 260 feet apart. Through it ran a stream of living water on its way from the mountains to the sea. In this church the king was baptized in the presence of four thousand of his subjects.

The work of evangelizing the islands steadily progressed from this time until, in 1839, less than forty-five years from the coming of the first missionaries, the captain of a whale ship could say: "Tahiti is the most civilized place I have been to in the South Seas. They have a good code of laws and no liquors are allowed to be landed on the island. It is one of the most gratifying sights that the eye can witness to see these people on Sunday in their church, which holds about four thousand, the queen near the pulpit, with all her subjects about her, decently clad and seemingly in pure devotion."

It is distressing to write that not long after this date the French established a protectorate over these islands, introduced liquor and vice, broke up as far as possible the Protestant mis-

sions, and tried to establish the Roman Catholic faith among the natives. The London Missionary Society had to withdraw and pass their mission over to the Evangelical Society of France, and the work, though not destroyed, was severely checked. Yet the truth made headway and the Tahitian Church became a seed plot from which, under the guidance of the English missionaries, and especially of John Williams and William Ellis, Tahitian Christians sowed the seed of the gospel far and wide over Oceania.

The Fiji Islands

The Fiji Islands are situated in the Pacific Ocean about one thousand miles north of New Zealand and three hundred miles southwest of the Samoan Islands. Their natural characteristics are much like those of the other South Pacific Islands. The name [9]"Fiji was formerly synonymous with every cruelty and abomination that savages are capable of. Cannibalism was indulged in, sick and aged relations were killed, widows were not allowed to survive the death of their husbands, and slaves were slain to accompany their dead masters, yet strangely enough hospitality and politeness characterized this savage race in a remarkable degree."

Fiji also presents a wonderful illustration of the power of the gospel to transform the lives

[9] Encyclopedia of Missions, "Fiji Islands."

of the most degraded and to turn an entire people to the worship and service of the living God. Its evangelization resulted in a most marvelous way from that of Tahiti. A frightful epidemic, such as often ravaged these islands, visited a little island called Ono in the year 1835. All the efforts of the natives to obtain help from their gods were in vain, and just then one of their chiefs visited a neighboring island called Lakemba, where he met a Fiji chief who had been in Tahiti and there learned that the only true God was Jehovah and that one day in seven was to be observed in His worship. With this slender knowledge the chief returned to his people and they decided to worship this new God. At first a native Christian from the neighboring Tonga Islands instructed them, later the Rev. John Calvert went from Lakemba to the Fiji Islands, and was soon followed by two Wesleyan missionaries, the Revs. William Cross and David Cargill. Enduring many hardships and perils, they finally succeeded in forming a native Church and in extending the news of the gospel to other islands of the group, but were often horrified and depressed by the terrible conditions of cannibalism and barbarism which abounded in these islands. Landing on one island, they were just in time to see the strangling of sixteen women, wives of the king's son who had been drowned, and to witness a cannibal feast on eleven bodies of men killed in war. While their husbands were away, two wives of mission-

aries, hearing that fourteen native women had been seized and were to be eaten on a neighboring island, hastened to the place in a canoe, rushed through the crowd and into the king's presence at the peril of their own lives and demanded the release of the wretched victims. Gradually the work told, the children were gathered into schools and the people into the chapel. [10]"Finally a mighty revival of religion broke out. Hundreds were received into the churches, among them some of the most savage chiefs. Heathenism was universally renounced, the awful horrors of cannibalism ceased, churches were everywhere organized and the forms of Christian civilization adopted. On the island of Uban a great stone, on which it had been the custom to slaughter victims for cannibal feasts, was conveyed by the natives to a church, hollowed out and made into a baptismal font, 'a fit emblem of the people who had been transformed from pagan barbarism into Christian characters.' "

[11]"Among the missionaries who wrought most successfully in bringing about this change was the Rev. James Calvert, an English Methodist. He was an artisan, teacher, statesman, friend, and minister in one, and had the further gift of a superb physique that no hardships could overcome. He labored in Fiji from 1838 to 1865, and then returned to England, where he lived till 1892." When seventy-two years old, in 1886, it

[10] "Islands of the Pacific," p. 305. [11] "Christus Redemptor," p. 150.

was his privilege to revisit the scenes of his struggles and achievements. His observations made during this trip read like the stories of miracles. In 1835 there was not a single Christian, and in 1886 there was not an avowed heathen in the eighty inhabited islands. He found 1,322 churches, 1,824 schools, 2,610 teachers, and out of a population of 116,000 there were 104,585 attendants on public worship.

The New Hebrides

These islands belong to Melanesia, and lie about one thousand miles north of New Zealand. They are inhabited by mixed peoples, belonging in general, however, to the Papuan race, and numbering about 50,000 to 60,000. They are rather below a medium height, fairer than the typical Papuan, with low, receding foreheads, broad faces, and flat noses. Although the inhabited islands number only about thirty, with an area of perhaps 5,000 square miles, yet not less than twenty languages are spoken by the various tribes, two or three sometimes being used in different parts of the same small island and so dissimilar that books prepared in one dialect can not be used in another.

The names which shine out conspicuously in the missionary history of these islands are those of John Williams, John Geddie, and John G. Paton, the "three epistles of John," as they might well be called.

[12]John Williams was born at Tottenham, near

[12] Encyclopedia of Missions.

London, in 1796, and at the age of twenty (1816) offered himself as a missionary to the London Missionary Society, and with his wife was sent to the South Sea Islands. He was first stationed at Eimeo, one of the Society Islands, where he soon acquired a knowledge of the native language and later removed to Raiatea, another island of the same group, which was for a long time his permanent headquarters. In 1820 he visited the Hervey Islands and settled at Raratonga, which became a center of Christian influence for the entire group. Unaided by other than native helpers, he built himself a vessel which he called *The Messenger of Peace* and in which he explored many groups of the South Sea Islands, going even as far as Samoa, two thousand miles from his central station. In 1833 he revisited England, where, among other things, he supervised the printing of the Raratongan New Testament. In 1838 he returned to the South Seas with ten other missionaries, and a little later, while attempting to land at the island of Erromanga, he was set upon by the infuriated savages and with his companion, Mr. Harris, was killed.

The falling banner was caught from this pioneer's hands not by his own countrymen, but by Christian islanders. Native Samoans themselves, just lifted out of the depths of pagan degradation, volunteered to carry the gospel to the New Hebrides in the place of the martyred Williams. But the warfare was to be long and difficult. In

1840 two native Christian Samoans landed at Erromanga, but were badly treated and at the end of a year were forced to withdraw. In 1842 two English missionaries, Messrs. Turner and Nesbit, with their wives, settled in Tanna, the first white missionaries to permanently locate in the New Hebrides, but in two years they also were forced to flee to Samoa. In 1848 John Geddie, "the father of Presbyterian Missions in the South Seas," arrived at Aneityum, and in 1858 John G. Paton began his memorable work on Tanna and Aniwa.

"Little Johnny Geddie," as he was called in his Nova Scotia home, was so much in earnest to enter upon missionary work that by constant visiting and preaching in his native town and vicinity he raised the funds for his own outfit and support. After studying medicine and many of the mechanical arts, he finally sailed for the South Seas and at last began his chosen work on the island of Aneityum in 1848. Here he built a house and began to learn the language, offering the natives a biscuit for each new word which he learned from them. After a little he explored the island and established regular preaching places and services. The work required great patience and caution. Any disaster that happened, such as sickness or tempest, was attributed to the "new religion" which Geddie taught. He unwittingly built a fence across a path which the natives said was used by their demons on their

way from the mountains to the sea, and thus aroused their anger, but little by little the missionary won the confidence of the natives, obtained their acceptance of Christianity, and brought about a wonderful transformation in the lives and the habits of the people. Christianity became the prevailing religion. Immorality and heathen practices were abandoned; deeds of benevolence took the place of deeds of cruelty; $5,000 was contributed for the translation of the Bible, and the product of their cocoanut trees for six months, amounting to twenty-six tons of copra, valued at $575, was given for the roofing of two churches with corrugated iron. Fifty natives went forth from this island as evangelists to other lands. Mr. Geddie died in 1872, after twenty-four years of missionary toil. On a simple wooden tablet in the church at Anelcanlut in the island of Aneityum is this glorious epitaph: "When he landed in 1848, there were no Christians here; and when he left, in 1872, there were no heathen."

In the life of John G. Paton we have a story of wonderful pathos and power. The record reads like a romance, for even the human imagination can not conceive of that which is more stirring than actual facts. We can not here tell the story of Paton's long labors on Aniwa and on Tanna. The popular name of Tanna, the "lighthouse of the Pacific," taken from its flaming volcano, is an excellent designation for the influence of this once dark but now enlightened land, as it sends its

spiritual light far and wide over the waters of the Pacific. By school and Church, by book and work, by the charm of music and by the arts of civilized life, so common to us, so mysterious to the simple natives, Paton gradually gained the confidence and then even the love of these savage people and slowly led them out from the bondage and degradation of heathenism into the glorious liberty of the children of God. These people, once bloodstained savages, have become brothers in Christ Jesus and are themselves preaching to others that faith which they once labored to destroy. Whoever saw this "grand old man" of the Pacific standing by the side of the aged but erect form of Dr. Jacob Chamberlain, and clasping hands with the veteran missionary to India, as together they faced an immense audience in Carnegie Hall, New York City, during the Ecumenical Conference of 1900, must have felt that through men like these were coming true the words of the Psalmist, [13] "Thy way shall be known upon earth, Thy saving health unto all nations. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us and all the ends of the earth shall fear Him."

Hawaii

The story of the Christianization of Hawaii and of the recently opened work in the Philippines is not only attractive in itself, but is of

[13] Ps. 67:1, 2, 7.

special interest as concerned with lands and peoples now so intimately connected with the United States. It would seem almost incredible that a country like the Hawaiian Islands, which about ninety years ago was an almost unknown and savage land, should now be a territory of the United States, civilized, prosperous, and well-governed, and quickly ripening for its place in the great sisterhood of the United States. And the transforming power which has brought about such a change is simply the power of the gospel.

The early history of these islands is of rare interest, but we must begin with an incident which directed the attention of Christian Americans to this far-off group of islands. From the time when (1778) Captain Cook discovered Hawaii, or the Sandwich Islands as he called them, they were visited by explorers and traders, few of whom exhibited any of the qualities of Christians in their intercourse with the natives. Many native boys were carried away on the ships, and in this way several were landed in the United States. One of these boys, Oobookiah by name, was found crying on the steps of Yale College, and inquiry brought out his desire that missionaries should be sent to his native land. This request, seconded by other Hawaiian youths, aroused great interest, and in October, 1819, the first delegation of missionaries sailed for Honolulu, among them Hiram Bingham, who became the leader of his co-workers and apostle to the islanders. When these men

arrived at the islands, on March 30, 1820, the astonishing news reached them that, through the abolition of idolatry in Tahiti, the Hawaiian Islands themselves by a strange providence had been led to destroy their idols and to break the sacred custom of the [14]"tabu." This religious revolution, however, had not changed their nature nor their inclinations, and the missionaries had a none the less arduous task before them. [15]"The first steps in this missionary work were even less pretentious than primary schools or preaching short sermons in broken speech. Before all it was necessary to create a desire for better things. Here again the value of the missionary family was evident with its example of a Christian home and the manners of a Christian civilization. Mr. Bingham has described a missionary's wife cutting and fitting a dress for the queen, who would hardly stop from her gambling long enough to try it on, and then would reject it with a curt, "Too tight! Off with it! Do it over!" And while the poor missionary was trying to show the queen's sewing woman how

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14 *Tabu* was a system of prohibitions, both religious and political, of the most strenuous sort. The temples, idols and persons of the great chiefs were always *tabu* and not to be touched. Any place or object might be declared *tabu* by proclamation or by fastening to it some emblem. The choicest hunting grounds, the best fishing places, the most fertile lands were *tabu* to all except the chiefs and priests, and they always managed to keep the best for themselves. Sometimes a special season of *tabu* was ordained. The chiefs and priests united to deny to commoners the privileges they wished for themselves. The men used the *tabu* to keep from the use of the women most of the good things in life. And whether it was a person or place or thing that was *tabued*, whether it was so made sacred for a time only or permanently, the slightest infraction of the rule was punished by death. (Christus Redemptor, p. 97.)

15 "History of the American Board," p. 61.

to make her dresses, a pet hog was burrowing in the cloth like a puppy. Such ministry seems very humble and petty, but it was necessary if any progress was to be made, and it was undertaken without a murmur.

Soon the language was reduced to writing, Bibles and other books were printed, and as the natives were fond of reading the schools and classes were popular. On the death of the king and queen who were in power at the arrival of the missionaries, a Christian queen, Kamehamena I, became regent, and several leading chiefs professed Christianity. The work was enlarged, new stations were opened, and by the end of 1824 not less than fifty natives were employed as teachers on the various islands and 2,000 pupils had already learned to read. Sad to say, while of course not all of the natives yielded to the new order of things, yet the greatest obstacle Christianity had to contend with in the Hawaiian Islands arose from the lust and vice of so-called "Christians" from other lands.

For not only did the excesses and vices of the Americans and Europeans who began to come to the islands exert an influence which tended to counteract the good example and instructions of the missionaries; but these defamers of Christianity did not hesitate to try to break through the restrictions and safeguards which had been enacted for the protection of the morals of the natives. Indeed, some of these dangers came from the most

unexpected sources, and it was only by the most strenuous efforts that the excesses of such unwelcome visitors were finally restrained and a measure of the former moral safety of the natives restored. Such episodes, alas, have been only too frequent in the experience of Christian missions in other lands and have been among the greatest of hindrances to the acceptance and permanence of Christianity among non-Christian peoples.

In 1835-6, a fresh impulse was given to the work by the addition of several new missionaries, among them the Rev. Titus Coan, whose name has become so famous in the history of Hawaiian missions.

By 1837, there were seventeen stations occupied by seventeen churches and twenty-seven ordained missionaries, the whole missionary force numbering sixty. Soon there came what has since been called "The Great Awakening." A new spiritual life stirred in the native churches, the standard of piety was raised, inquirers and then new converts appeared. Congregations increased until in some stations 2,000, sometimes even 4,000 or 5,000 people were assembled. During the year 1839-41, the accessions to the seventeen churches were 22,297, and this with the greatest care in sifting candidates. Careful lists of converts were kept; they were assigned to the special care of missionaries or their native helpers, were visited, examined and re-examined, enrolled in training classes, put on probation, and then held back for months and even

years before admitted. But notwithstanding all this, the converts multiplied so rapidly that the scene at some of the services rivalled those of Pentecost. On one of these memorable days, the first Sabbath of July, 1838, no less than 1,705 persons were baptized and received into the communion of the Church by Mr. Coan, whose description of this marvellous experience is one of the classic passages of missionary literature.

Lack of space forbids us to dwell upon the growth of the native Church or the noble characters trained up in it. Indicative of such characters was the answer of one of the native teachers to one who was trying to dissuade him from undertaking a dangerous mission to a neighboring island, whose savage inhabitants had not yet been evangelized. "There are alligators on Murray Island," said the teacher's friend, "and snakes and centipedes." "Hold," said the teacher, "are there men there?" "O, yes," was the reply, "but they are such dreadful savages that there is no use of your thinking of living among them." "That will do," said the intrepid Christian, "wherever there are men, missionaries are bound to go."

The story of Kapiolani, the Christian queen, who by throwing the sacred berries into the flaming crater braved the wrath of Pele, the goddess of the great volcano of Kilauea, is also one long to be remembered, and many noble and Christian acts were done by others. And so the work went

on, unhindered by the opposition of evil men or even by the persecution of "Christian" governments, until in 1840 and again in 1850, the American Board seriously considered the propriety of withdrawing from the islands and leaving their further evangelization to the efforts of the native Church. Finally, in 1860 that step was taken, the native Church assumed its independence, and Christianity was firmly planted in these islands at the cost of less than forty years of work and the expenditure of somewhat more than $1,000,000. Such a result at such a small cost of time and expense had never before been achieved in the history of Christian missions.

Hawaii was organized as a Republic in 1894, was formally annexed to the United States in 1898, and in 1900 was organized as a Territory, with Sanford B. Dole as territorial governor.

[18] "As a final testimony to the success and value of mission work among the South Seas, the words of the eminent scientist, Charles Darwin, are worthy of note. He says: "The critics of this work forget or will not remember that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide, a consequence of that system, bloody wars where the conquerors spared neither women nor children—that all these have been abolished and that dishonesty, intemperance, and licentiousness have been greatly re-

[18] "Missionary Expansion," p. 209.

duced through the introduction of Christianity. In a voyager to forget these things would be base ingratitude, for should he chance to be on the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

The Philippines

The Philippines were discovered in 1521 by Ferdinand Magellan, a Portuguese sailor and explorer, and named by him San Lazaro Ilas, a designation which was changed by later explorers to Las Ilas Filipinas, after the then reigning prince, Philip of Spain. The islands thus claimed by Spain remained under her rule for nearly 375 years, until her New World supremacy was finally and forever ended by the American battleships under command of Admiral Dewey in the victory of Manila Bay, May 1, 1898.

These islands form a great archipelago, lying parallel with the coast of Cochin-China, from which they are about 575 miles distant. There are about sixteen hundred of them, many being very small, but two or three of great size, the total land area equaling almost 128,000 square miles, or about the combined area of the New England States, together with New York and New Jersey. The islands lie wholly within the tropics and are inhabited by a much mixed race, composed of representatives of various Negritic and Malaysian types, intermingled with Chinese and

Japanese blood, and having also no little admixture of the Spanish and Portuguese, the whole forming a population of about 8,368,000. Roman Catholicism of the Spanish type has accomplished the semi-civilization of the masses of this people, but left them with only a thin veneer of civilization and Christianity superimposed upon their native savagery and heathenism.

[19]The "Christianization" of the Filipinos began with "the friars who came with Magellan (1521) and soon succeeded in baptizing the king of Cebu and several of his subjects. This preliminary missionary work was given permanence by Andres de Urdaneta, who, with five Augustinian friars, accompanied Legaspi's expedition in 1564 and who toiled with indefatigable zeal and great success in the effort to establish Christianity in Spain's new possessions. The Spanish governors and generals had no scruples about supporting the Church, not only personally, but officially. Backed by their authority and active co-operation, and with a free use of the methods of persuasion which Spanish ecclesiastics have ever known how to use to advantage in conjunction with the temporal power of the Church, Roman Catholicism became ere long the established religion of the greater part of the archipelago. When the United States took possession of the islands the Romish Church held undisputed sway over the civil as well as the religious

[19] "New Era in the Philippines," p. 124.

concerns of the people, enrolling in its parishes the entire population, some six and a half million souls, with the exception of the Mohammedan Moros and the scattered wild tribes of the mountain fastnesses. To quote from the report of the Taft Commission, [20] "The friars, priests, and bishops constituted a solid, powerful, permanent, well-organized political force in the islands which dominated policies." Nor were the priests and friars less influential, and that often for evil, in the social and moral life of the natives. As the Commission again says: "After careful investigation it was found that the evidence on this point is so strong that it seems clearly to establish that there were enough instances of immorality (on the part of the clergy) in each province to give considerable ground for the general report. It is not strange that it should have been so. There are, of course, many educated gentlemen of high moral standards among the friars, but there were others, whose training and education did not enable them to resist temptation, which, under the peculiar conditions, were exceptionally powerful."

This political oppression and social immorality on the part of the Catholic friars, joined with the unprogressive temper that had marked all public affairs during the long period of Spanish rule, made it the more easy for the Protestant missionaries to find entrance into the Philippines when

[20] "The New Era," p. 127.

external restraints were removed. In May, 1898, Commodore Dewey unlocked the long shut door, and before the end of June, Dr. Arthur H. Brown, secretary of the Foreign Mission Board of the Presbyterian Church (North), had addressed a circular letter to the Foreign Mission Boards of Canada and the United States asking for a conference to determine how they could enter into co-operative work in the Philippines. In November, 1898, the Presbyterian Board, after consulting the Boards of other Churches, voted to begin work at once in the islands. On April 21, 1899, their first missionaries, the Rev. and Mrs. James B. Rodgers, who had been transferred from the Southern Brazil Mission, arrived at Manila and on the first Sunday in May, the first anniversary of the battle of Manila, Mr. Rodgers preached the first Protestant sermon in the Spanish language ever heard in that place. In May, Mr. and Mrs. Rodgers were joined by Mr. and Mrs. David S. Hibbard, and in December, 1899, seven months after the arrival of these missionaries, the Philippine mission of the Presbyterian Church was constituted with an organized native Church of nine members, regular semi-weekly services in Spanish at four different points in the city, services for the English-speaking people, etc. Following the Presbyterian occupation came that of the Methodist Episcopal, Baptist, United Brethren, and Protestant Episcopal Churches, together with certain evangelical societies, such as the

Christian and Missionary Alliance, the British and Foreign Bible Society, the American Bible Society, and others. To avoid the danger of conflicting and overlapping efforts, the above named bodies, with the exception of the Protestant Episcopal Church, formed an evangelical union which assigned areas for work to the several missions, and made other arrangements looking toward the substantial unity and co-operation of the various Churches. While this has not been successful in all points, there is no question of its happy influence upon the work, and its effect upon the natives, who thus are led to see the oneness of purpose and desire among the American missionaries. As the years have gone on the work of the Churches has increased in depth and solidity and extension until, by public education and evangelical preaching, the seed of the Word seems to be in a fair way to be sown widecast among this people. Eight years ago (1904) the missionaries of the Evangelical Union declared, [21] "The next few years are to definitely fix the religious status of the Filipino people, and within the next decade, with liberal support, there can be accomplished that which it will be impossible to accomplish in a century if we neglect the wide-open door God has set for us." Mrs. Montgomery, in her book, "Christus Redemptor," says: [22] "It must be the Philippines for the Filipinos, not the Philippines for the Americans. To bring to them the

[21] "The New Era," p. 209. [22] "Christus Redemptor," p. 207.

gift of free institutions, of a great unifying language that shall make their dream of nationality possible, of an open Bible and an ennobling faith, these are the high privileges into which we may enter if we will."

It must be said, however, that the work so far attempted has been almost entirely among the Roman Catholic (Filipino) population of the islands. Besides these are thousands of non-Christian natives, such as the Igorrotes, the Moros, the Chinese, and the pagan tribes of the Moro Province, with others who as yet have scarcely been touched. With them, as with the Filipinos, the time for Christian influences is the present, and every year of neglect makes the task of reaching them more difficult and doubtful.

Inquiry may be made as to the success of these efforts for the moral and spiritual reformation of the Filipino, and on this point we quote the encouraging words of the Rev. Arthur J. Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions, who says:[1] "The rapid growth of Protestant missions in the Philippine Islands will appear the more remarkable when it is contrasted with the slow beginnings in other Asiatic lands. In Tripoli, Syria, the missionaries toiled six years before they saw the first convert, and nine years more before they saw the second. In Japan, seven years passed before one convert was enrolled. The missionaries in Korea were greatly encouraged

[1] "New Era in the Philippines," A. J. Brown.

because after seven years of hard work, twenty-three Koreans partook of the Lord's Supper, and because the end of the first decade saw one hundred converts. Carey in India waited seven years for his first convert. Tyler labored fifteen years before a single Zulu accepted Christ. Gilmour in Manchuria was visibly rewarded with only one convert in twenty years, and fifteen years passed before Morrison's heart was gladdened by the sight of a Chinese convert.

But in the Presbyterian work at the Manila Station alone, nine were converted the first year, twenty-seven the second year, two hundred the third year, and four hundred and ten the fourth year. In Cebu, where the opposition of the priests was unusually vehement, more than a score were received within a year after the station was opened. The increase in other stations and of other denominations has been by leaps and bounds. There were over two thousand adult Protestant Christians in the Philippine Islands within five years after the landing of the first Protestant missionary, and the number is increasing so rapidly that the Philippine missions give every prospect of becoming one of the most fruitful fields in the history of Protestant missions in Asia."

"What a wonderful thing it would be," concludes Dr. Brown, "if our country should signalize its emergence as a world power by the spiritual as well as by the material regeneration of this oppressed people! The cruel Spaniard and the

profligate priest have long ago cursed that beautiful but unhappy archipelago. Now, to adapt the lines of Edward Everett Hale, an angel again says to men,

"The sheet you use is black and rough with smears and tears,
Of sweat and grime, and fraud and blood,
Cursed with the story of men's sins and fears,
Of battle and of famine all these years,
When all God's children have forgot their birth,
And drudged and fought and died like beasts of earth.
Give me white paper, . . .
For all mankind the unstained page unfurl,
Where God may write anew the story of the world."

And so, as a writer in *The Interior* said, when the Philippines were a new possession of the United States, and in words which are as true now as when they were first penned, "The possession by the United States of the Philippines has signalled the hour for a new alignment of the Christian forces of our country. The character of its churches and other Christian organizations is being tested as never before. The issues of war have opened a new field for missions and Christian education of the most inspiring opportunity."

CHAPTER XIII

SOUTH AMERICA

A FEW years ago Miss Guiness, writing on South America, aptly termed it "The Neglected Continent." Later, returning from an extensive tour among its principal countries, Dr. Francis E. Clark gave it a more hopeful name, "The Continent of Opportunity." Both titles convey an important truth. Viewed from the religious and moral standpoint, no great land of the world gives more indubitable evidence of having been almost forgotten by the Church's messengers, and yet nowhere can be found more encouraging responses to those who are striving for the spiritual uplift of their fellow-men. That the apathy of the Protestant Church regarding the religious welfare of this continent should have been so profound and so long continued is the more remarkable when we note that, geographically, Central and South America are next door neighbors to the two great evangelizing peoples of the United States and Canada. But the wonder is somewhat mitigated when we reflect that almost all South America is even yet much less accessible than that of many lands geographically far more distant; that the governments and religion of

Latin America have made it most difficult for those not in full sympathy with them to come into touch with their people, and that the trend of missionary movements, as that of exploration and of commerce, is usually eastward and westward, rarely northward and southward.

But neither these nor other considerations can excuse the Christian Churches, especially those of North America, from the duty which lies so patent and so close at hand. Especially does this obligation press upon the United States. Writing on this subject, Dr. Robert E. Speer recently said:[1] "This assumption of political responsibility (the Monroe Doctrine), as the tutelary power of this hemisphere, we have at no small pains maintained. But by it we have made ourselves responsible for much more than the independence of the American Republics from European invasion. We have charged ourselves publicly with the obligation of giving to these neighbors the only secret of stability and strength for free nations. This at least the Christian man can not refrain from reading into the Monroe Doctrine as in its highest sense a missionary declaration. If there are any special duties in this world, our duty to evangelize South America is one of them."

There are among the [2]50,000,000 population of South America at least 5,000,000 Indians or native races, for which even the Roman Catholic Church is doing nothing, or very little, in the way

[1] "Presbyterian Foreign Missions," p. 265. [2] "South America," Neely, pp. 6–29.

of religious culture, and these alone would form no small field for the evangelizing forces of their Christian neighbors. As to the remaining millions, who are nominally under the guidance of the Romish Church, the argument is raised that these are Christian in name and in fact, and that to spend time and effort in carrying the gospel to them, when there are still so many absolutely non-Christian peoples to be reached, is unwise. But the evidence is strong that Latin Romanists as a mass are but one degree removed from heathenism and need the gospel both for their moral and spiritual uplift. Even Dr. Clark, with his large-hearted and irenic spirit, after a careful study of South American conditions, writes: [3] "I am not one of those who would berate and deride Roman Catholicism. I recognize the true Christianity and spotless character of many in the Church of Rome and the heroism of her pioneers, especially the early Jesuits, whose self-sacrificing piety has never been surpassed in the annals of Christian missions. Yet while it is admitted that there were such heroes in the early days of the Catholic Church of South America, and that there are still pure and earnest souls both among the laity and the priesthood, it is also admitted by all, even by intelligent Catholics themselves, that in South America the Roman Catholic Church is decadent and corrupt. It is as different from the same Church in North America as Spain is dif-

[3] "The Continent of Opportunity," p. 312.

ferent from New England." After instancing examples of the immorality of the priesthood and the ignorance and superstition of the people, he adds, "If Protestantism never made one convert from Catholicism, still it is needed in South America to show what pure, unadulterated religion really is." And he further very pertinently says: [4]"'If any further reasons are demanded for the peaceful invasion of South America by Protestantism, it is found in the fact that Catholics do not hesitate to send their missionaries to every Protestant country. America, England, Holland, even Sweden and Norway, so overwhelmingly Protestant, are full of them, and it is only right that on a fair field and without favor from governmental authorities both religions should have a chance to prove which is better fitted to the needs of the twentieth century." If still further testimony is desired, let it be that of an author who, writing merely from the standpoint of an observant traveler, and without any undue prejudice toward evangelism, says: [5]"'Only satire would call Central America Christian to-day. Once it was Christian, but now its masses are lapsing into paganism, even as the Haitian Negroes have lapsed into African voodooism. The history of the Catholic Church here is broadly its history in the Philippines and other Spanish-American countries." And he voices his percep-

[4] "The Continent of Opportunity," p. 316.

[5] "Central America and Its Problems," p. 269.

tion of the need of gospel teaching when he says, "Meanwhile, the missionaries look past the fields thick with ignorance and unbelief, to China and India and Africa, where the missionary teaches everything from hygiene to morals—everything that Central America lacks."

The missionary history of this great continent may be divided into two periods: first, that of the missions to the natives by the Spanish priests, and secondly, the period during which Protestantism has carried its message, first to the non-Christian tribes, and still later to the Catholic peoples, whose need of such teachings we have just seen.

Roman Catholic Missions

The early history of the discovery and settlement of South America by the Spaniards is unfortunately one of cruelty, bloodshed, and robbery, for the chief motive in all the early expeditions was to seize upon the wealth of the simple Indians, whose stores of gold and precious stones were in reality very great and were magnified a thousand-fold by the excited imaginations of the earlier explorers. But along with the soldier and the adventurer also came the missionary and the priest of Rome, who brought with them a religion which, however debased it may have since become, was the best that they then knew and was given to the native peoples, often indeed by indefensible methods of cruelty and bigotry, but

not infrequently by the exercise of some of the noblest traits of self-denial and consecration.

In fact, the story of the Jesuit occupation of South America, as well as of North America, abounds in heroic incidents. There is scarcely a nobler figure in history than that of Padre Josè de Anchieta, a follower of Francis Xavier, and a man of like spirit, who established himself in Sao Paulo and as one of its founders did much to make that the most progressive state in Brazil. [6]A fragment from his own story best tells his character. He says: "Here we are, sometimes more than twenty of us together, in a little hut of mud and wicker, roofed with straw, fourteen paces long and ten wide. This is at once the school, the infirmary, dormitory, refectory, kitchen, and store room. Yet we covet not the more spacious dwellings which our brethren have in other parts. Our Lord Jesus Christ was in a far straiter place when it was His pleasure to be born among beasts in a manger, and in a still straiter when He deigned to die upon the cross."

[7]Some of the methods employed by these early Catholic missionaries were also singularly like those employed by Protestant missionaries of our own day. Pedro Gante, one of the best of the missionaries, who wrote from Mexico in 1529, gives some interesting facts on this. "My occupation during the day is reduced to teaching how

[6] "The Continent of Opportunity," Clark, p. 312.

[7] "Latin America," Brown, pp. 92, 93.

to read, write, and sing, and at night I catechize and preach. As this country is so populous and there are barely enough laborers to instruct so many people, we have gathered into seminaries the sons of the principal families to instruct them in religion in order that afterwards they may teach their parents. In the seminary under my charge there are already six hundred pupils who know how to read, write, sing, and help in the divine office (celebration of the mass). Among them I have chosen fifty who seem to have the best dispositions. I have these learn a sermon each week and then they go out on Sunday to preach it in the neighboring towns, which is of great utility, for it inclines the people to receive baptism. They always go with us when we set out to destroy the idols and set up in their places our churches in honor of the true God. Thus it is we employ our time, passing day and night for the conversion of this poor people."

But though there were many of these nobler spirits among the early missionaries, yet the prevailing determination and effort was not so much to give the gospel to the people, as to impose upon them, with every conceivable form of harshness and cruelty, the domination of the Spaniard and the Pope. So thoroughly did they do their work that the whole continent was ultimately at their mercy, and the wealth and grandeur and civilization of the early peoples live now only on the glowing pages of Prescott and other his-

torians of their lamentable downfall. The Romish Church followed with equal pace the engulfing advance of the Spanish and Portuguese conquerors, and before many generations the whole country, so far as occupied, became nominally Christian. Even so, there are yet and always have been vast areas in the interior that have never been "Christianized" or "civilized" even according to the Roman Catholic standards and that present almost virgin soil for the spiritual tillage of God's husbandmen.

Protestant Missions

Although Protestantism was an early visitor to this great Southern continent, yet the history of its first efforts was one similar to that of the natives in their struggle with the bigotry and power of Rome, and its primary attempts to carry the gospel to these lands or to settle therein were frustrated by oppression and bloodshed.

As early as within twenty years after the founding of Lima by Pizarro, the conqueror of Peru, a French Huguenot expedition was fitted out under the powerful patronage of Admiral Coligny and sailed under the leadership of Nicolas Durand, Seigneur de Villegagnon, to found a colony in South America which would be a refuge for distressed Protestants and a basis of missionary operations for the conversion of the native Indians. The expedition landed in the summer of 1555 on a small island in the bay of

Rio de Janeiro, which at first was called "Coligny," but which later was given the name of the leader of the expedition, "Villegagnon." A second expedition was fitted out by Calvin and the Genevan clergy, and no less than three hundred persons were added to the number of the colonists, who thus sought and, alas! failed to find in South America that "freedom to worship God" which fifty-two years later was secured by the settlers at Jamestown, Virginia, and nearly seventy years afterward by the Pilgrim Fathers on the rocky shores of Plymouth, Massachusetts. But Villegagnon proved a traitor to his cause, abjured the Protestant faith, persecuted his fellow colonists, discouraged the large accessions that were ready to come to them from France, and finally abandoned the colony, which was speedily attacked by the Portuguese, destroyed and scattered. For his treacherous desertion of the cause which he had first espoused, Villegagnon is sometimes called the "Cain of America." Southey remarks: "Never was a war in which so little exertion had been made, and so little force employed on either side, attended by consequences so important. The French court was too busy in burning and massacring Huguenots to think of Brazil."

A few survivors of this ill-fated colony fled into the wilderness of Brazil, and one Jean de Boileau, with two companions, began missionary work among the Indians. Unfortunately, his ef-

forts attracted the attention of the Jesuits and the natural sequence of his capture and martyrdom speedily followed.

After the French, we next find the Dutch trying to establish themselves in South America, both for commercial and missionary purposes. In the beginning of 1624 they captured Bahia, and later Pernambuco, and other parts of the coast of Brazil. One of their earliest acts was to proclaim the free enjoyment of religion to all who would submit to their government, and during the thirty years that they were in control (1624-1655) not only was religious liberty maintained, but many of the Dutch ministers worked with great success to give the gospel to the pagan or Romish natives. But the Dutch West India Company failed to appreciate the great possibilities of this Dutch occupation and recalled Maurice of Nassau before he could carry out his plans and firmly consolidate his work. Then the Portuguese attempted to recapture this territory and after thirty years were successful in driving out the Dutch. Thus little resulted from the Dutch occupation. "In those days Portugal was wont to make thorough work with heresy and heretics, and no vestige of these thirty years of missionary work remains."

Of the early Moravian work in British and Dutch Guiana we can only say that it was begun about 1735 and was carried on with the accustomed zeal of this devoted missionary Church.

Henry Martyn, on his way to India, touched at Bahia and is said to have been so moved at the contrast between the many evidences of Romish occupation in the roadside crucifixes and crosses, and the equally evident moral and spiritual degradation of the people, that he cried out, "Crosses there are in abundance, but when shall the doctrines of the cross be lifted up?" and to have quoted as a prayer that grand old Welsh missionary hymn of William Williams:

"O'er the gloomy hills of darkness
Look my soul! Be still, and gaze,
See the promises advancing
To a glorious day of grace.
Blessed Jubilee!
Let the glorious morning dawn."

One of the heroic figures of South American missions is Captain Allen Gardiner, the fearless pioneer to a people then particularly degraded, fierce, and difficult to approach, the savage inhabitants of Tierra del Fuego, the "Land of Fire," an island off the extreme southern point of the great continent.

Captain Gardiner was an English naval officer of deep piety from early childhood, and who in his early manhood had been engaged in several missionary enterprises. A remark of Charles Darwin, the scientist, that the Tierra del Fuegians were so degraded and savage that he did not believe that they could ever be made Christians,

stirred Gardiner to take up the challenge (1850) and prove that the grace of God was sufficient to convert any man. After the partial success of the mission, Mr. Darwin became a subscriber to the work and wrote to the society, "The results of the Tierra del Fuego mission are perfectly marvelous, and surprise me the more that I had prophesied for it complete failure."

Among the earlier missionaries to South America was Mr. James Thomson, an agent both of the British Bible Society and of the British and Foreign School Society. He traveled extensively, establishing Lancastrian Schools as they were called in those days—the principal distinction of which was that as soon as pupils were sufficiently advanced in any study they were employed to teach others less competent in the same branch, so that the schools could be carried on much less expensively than by the ordinary methods. Mr. Thomson and his helpers established many such schools in Buenos Ayres, Chile, Peru, and Colombia, and introduced into them the Bible and portions of Scripture. For a considerable time he obtained the indulgence and the co-operation of the governments of the several countries, and strange to say, even of the priesthood, but later, on the continued success of the work, pressure from Rome was brought to bear upon the local ecclesiastics and their welcome was changed into threats and persecutions.

Indeed, the circulation of the Bible has always

been one of the most successful agencies for the evangelization of South America, and has been so extensively employed that "we are safe in saying that, within the last fifty or sixty years over two million copies of the Word have been placed in the hands of Spanish and Portuguese America." When we add to these the thousands upon thousands of copies of Protestant tracts, books, papers, and other such literature that have been circulated, their effect upon the lives of the people can be readily perceived. The free distribution of evangelical literature, the education of the children, and the preaching of the Word are the three great factors by which South America must be redeemed from her spiritual and moral degradation.

That such redemption is at once as necessary and as possible as in any of the other great missionary fields of the world, we have among that of many other keen observers, the testimony given by the Rev. Thomas B. Wood, LL.D., for thirty-one years a missionary in South America, who thus speaks of the needs and the possibilities of the evangelization of this great continent.

[1]"South America suffers beyond all other lands from the following drawbacks to moral improvement.

"1. *Priestcraft*—This was forced upon it at the point of the sword and maintained by the fires of the Inquisition with no Protestantism to protest

[1] "Protestant Missions in South America," pp. 149, 150.

against it nearer than the other side of the world. Prelates and priests, monks and nuns, exert an influence that is all-pervading. The ethics of Jesuitism dominate and vitiate every sphere of human activity in South America. Were it not for this drawback, reformatory movements in Church and State and all society would be swift and sweeping, regenerating the South American peoples. With this drawback such movements are impossible, save as they are forced upon them from without.

"2. *Swordcraft*—Armed revolutions are inseparable from the politics of these republics. Taking the continent at large, it is never free from such wars, often having two or three going on at the same time. They began amid the struggles for independence from European domination, and have never ceased—and never will cease till the masses of the people are evangelized."

3. *Peculiar forms of Demoralization*—Under these Dr. Wood emphasizes the constant recurrence of civil wars, with the resultant perversion of patriotism and the development of despotism. As he forcibly puts it, "Peace without patriotism or public conscience develops despotism or lapses into anarchy. Anarchy has no remedy but usurpation and despotism. Despotism provokes revolution, and justifies violence and disorder. Peace supervenes through weakness of disorder, but without reviving patriotism or public conscience. Thus the dreary round repeats itself."

Other remedies have been tried for this sad condition of this great continent. Her best and most loyal citizens have endeavored to redeem her, but in vain. Good constitutions, modeled after the best in Europe and North America: good laws: good schools; modern inventions and luxuries of all kinds; even the infusion of new blood by immigration—all these have been tried and all have failed. "Without the one thing needful, they have no uplifting power." Among these people, as in all the world, the Gospel and the Gospel only is the power of God unto Salvation. Exclude that and "there is none other name under heaven given among men whereby they can be saved."

And so South America is most properly a mission field exactly as are other lands where the Gospel of Christ is unknown or imperfectly and insufficiently apprehended. Indeed, as says Dr. Wood, "South America is properly speaking a pagan field. Its image worship is idolatry: its invocation of saints is practical polytheism. The religion of the masses all over the continent alienates them from God, exactly as in ancient and modern heathenism.

"But South America is worse off than any other great pagan field, in that it is dominated by a single mighty hierarchy—the mightiest known in history—which augments its might by monopolizing the Gospel, not in order to evangelize the masses, but to dominate them and make their evangelization impossible. If the dominant priest-

hood could be reformed from within, then a mighty reformation would follow and South America would evangelize herself; but that is hopeless under present conditions.

"Hence the regeneration of South America cannot arise from within but must be introduced by propaganda from without, and calls for the most energetic action known to modern missionary enterprise."

[1] "Enough has been said to show the conditions of moral and religious life in Latin America. Destructive standards of personal ethics, the ignorance and unhappiness of the masses, the concentration of wealth and power in the hands of the few make the charting of the future difficult. Will these conditions increase or be gradually eradicated? What forces are there to afford the needed guidance? Every one of these issues—because of the hero worship of the Latin—comes back to the question of the character, the moral fibre of the present and future leaders of Latin America. And here, as in the Near East, as anywhere, the supreme force for the making of character is personal devotion to Jesus Christ."

[1] The Kingdom and the Nations, p. 166.

CHAPTER XIV

NORTH AMERICA

The Negro Problem

The missionary story of North America is the most marvelous of the many wonderful achievements of conquering Christianity. It is also unlike that of any other continent, in that when the Christian Church came to this land it brought not only its faith, but its worshipers, with it. Its history in North America is, therefore, largely a record of efforts to keep pace with the demand for its ministrations rather than, as in other lands, to supplant false religions already established.

The original inhabitants of America, the so-called Indians, were indeed in many instances savages of the lowest type, but they were so few and so far separated that, after the period of the earliest colonization, their demands upon the evangelizing efforts of the Christian Church were not great.

God in many ways seems to have indicated North American Christianity as His chosen medium of reseeding the world with the seed of gospel truth, but perhaps none of these indications is more significant than the fact that, until within the last two generations the Christian

Church of America has been to a large extent free to become one of the most influential factors in the great work of world-wide missions.

In a former chapter (VI) some account has been given of early missions to the Indians of the St. Lawrence and Mississippi Valleys by the Roman Catholic missionaries of New France, and the efforts of various Protestant communions to reach the natives of the Atlantic Coast as far inland as the Allegheny range. The white settlers of these two great bases, from which the occupation of the continent has proceeded, were themselves in need of the ministrations of religion, but not of its introduction in the missionary sense of the word. [1]As a writer says, "Perhaps no other nation in history, unless it were God's chosen people, was ever more distinctly religious and missionary in the character of its early settlers." Governor Bradford, in his history of the Plymouth Colony, declares that the colonists "had a great hope and inward zeal of laying some good foundations for propagating and advancing the gospel of the Kingdom of Christ in these remote parts of the world; yea," he adds, "though it should be as stepping stones unto others."

The Dutch of New York were children of the Reformation, and however eager for trade, brought their religion with them, and organized at New Amsterdam (1628) the first [2]Church in America of the Reformed faith and Presbyterian

[1] "Leavening the Nation," p. 16. [2] "Corwin's Manual," p. 19.

order, which has had a continuous existence from that date to the present.

Delaware, another of the original colonies, was known as New Sweden, because settled by Christian Swedes sent out by Gustavus Adolphus, their Christian king, who declared his purpose of making the new colony "a blessing to the common man as well as to the whole Protestant world." The very name of William Penn suggests the broad, earnest, and Christian humanity in which the beginnings of Pennsylvania were laid. Even Virginia, which we are not apt to regard as a distinctly religious colony, urged upon its first governor "the using of all possible means to bring over the natives to a love of civilization and to a love of God and of His true religion."

Maryland began as a Roman Catholic colony, but the tolerant spirit of Lord Baltimore and his son and the rapid immigration of Episcopalians, Presbyterians, and Baptists soon transferred the political control into Protestant hands.

The early settlers of North and South Carolina declared themselves to be actuated by a "laudable zeal for the propagation of the gospel," while Georgia, the last of the colonies to be settled, was a philanthropic enterprise from the start, dominated by godly Moravians from Germany and Presbyterians from the highlands of Scotland.

Was there ever in history such a sifting of seed for the planting of a nation—Pilgrims and

Puritans, Moravians and Huguenots, Covenanters and Churchmen, Presbyterians and Baptists, Lutherans and Quakers, displaying many banners, but on them all the One Name; seeking many goods but holding one good supreme—freedom to worship God as the Spirit taught and as conscience interpreted. Rightly did Bancroft the historian bear this testimony to the facts when he said: [3] "Our fathers were not only Christians, but almost unanimously they were Protestants. The school that bows to the senses as the sole interpreter of truth, had little share in colonizing our America. The Colonists from Maine to Carolina, the adventurous companions of Smith, the Puritan felons that freighted the fleet of Winthrop, the Quaker outlaws that fled from jails with a Newgate prisoner as their sovereign, all had faith in God and in the soul."

And the convictions thus transplanted from the Old World to the New flourished and grew strong in their new surroundings. Civil liberty fostered religious freedom; religious freedom strengthened and purified the love of civil liberty, and the determination to call no man master resulted, under God, in the birth of a new nation and the coronation of human freedom as the ideal of the nobler spirits of all the world.

Thus it was that, save in the sense of the sending forth preachers and educators from the more settled colonies and States to the inde-

[3] "Leavening the Nation," Clark, p. 19.

finable West, that ever recedes before the footsteps of those who pursue it, there was for many generations but little real "home missions." The ministers and teachers from the seacoast States found communities ready and eager to receive them. Indeed, it was often but the reuniting of ties formed in the old home town, and as the Northwest Territory developed, or the Louisiana Purchase was opened and settled, the Church and school life of the older States were bodily transplanted to the new homes of the pioneers, and amid the forests and lakes of Ohio and Michigan and Illinois, or the prairies and the rivers of Kansas and Nebraska, the same forms and spirit of religious and educational life were founded as had been familiar to the settlers in their old homes in the New England and Middle States.

It was not until about 1830 to 1850 that the real missionary problems began to arise, and then they rapidly assumed the forms which they have held ever since, and by their rapid growth, constantly taxed the religious resources and wisdom of the nation.

The earliest of these obstacles to the Christian progress of the nation were the Negro question, the Mormon menace, and the immigration problem. To these later years have added other racial and sociological problems with their hydra-headed questionings, and many other perplexing conditions which inevitably accompany our rapidly expanding and complicated modern life.

The Negro Question

The Negro question entered the country with the first importation of slaves, which were brought, it is said, by the Dutch to Jamestown, Virginia, in 1619. The trade grew and was at first recognized and authorized by the laws of the leading colonies, but a generation later efforts were commenced to prohibit the trade. It persisted, however, under various restrictions until 1807, when an act was passed by the Government of the United States abolishing the traffic and rendering it unlawful. England likewise abolished the trade in the same year and other nations followed, and the subject of the repression of the trade and the policing of the African slave coast became a topic of treaty and agreement between almost all the leading powers. Yet it was not until the close of the Civil War (1865) that the importation of slaves finally ceased, by which time the number of Negroes in the United States was nearly 4,500,000. The census of 1900 showed a Negro population in continental United States of 8,834,000, and it is estimated that the figures now would equal at least 10,500,000. As the total population of the United States is now nearly 100,000,000 (98,721,334, census of 1914), we have in the Negro question the needs and perils of a race which composes nearly one-ninth of our entire population, and which by color, ancestral conditions, and racial peculiarities, presents

a problem, social, political, industrial, and religious, such as few nations in the world's history have had to face.

The various factors of this problem are so interconnected that from the missionary standpoint they must be considered and dealt with, not as separate items, but as one question. The solving of the social relations of this people to the white people among whom they live; the developing among them of those industrial conditions for which they are fitted and in which they can engage; the prevention of their abuse of the political power with which they were unfortunately entrusted long before as a race they were fitted to exercise it; and the replacing of crude and injurious forms and doctrines of religion reverting, in some cases, to almost unadulterated African idolatry and fetichism, with a simple and pure gospel faith fitted in its expression to the immaturity of the race—all this makes up a duty which it is as difficult as it is imperative to discharge.

Missionary work among the Negroes of America has proceeded for the most part along three chief lines, that of intellectual education, industrial training, and direct religious instruction and nurture. In the early days of slave holding all these were done, as a rule, by the masters and mistresses of the slaves. It is undoubtedly true that there were those—and many of them—who looked upon the slaves purely as

their property and chattels and took no interest in their condition save to the degree that might fit them for their work. But the fact is just as indisputable that very many, probably the majority of Southern slave-holders, even at the height of the system, were men and women who did all in their power for the physical comfort, mental culture, industrial training and moral and religious instruction of their slaves. Indeed, it is to be seriously doubted whether, as a race, the Southern Negro to-day is as well cared for in any of these respects as he was in the days of slavery. Nevertheless, this one essential and vital difference is to be noted, that whereas the race under slavery was deprived of those inalienable rights of every human being, "life, liberty, and the pursuit of happiness," they now are free, at least in theory, to work out their own salvation as a race under the protection of equal laws and the boon of equal opportunities. That theory and reality do not yet wholly coincide is to the credit neither of the colored nor of the white citizens of America.

It is in this upward struggle of the Negro that the gospel helps him the most. The statistical history of the religious life of the race can not well be recounted here with any fullness, but it is a well-known fact that the naturally religious nature of the Negro has always responded readily, and sometimes too enthusiastically, to the influences of religious leaders of every class. The prey of ignorant or unscrupulous and designing

"preachers" who followed the evil principle, that "gain is godliness," they have been led aside into all manner of foolish and hurtful lusts under the guise of religion. Into this sad history we can not follow them, but it is cheering to know that in spite of these evil influences the true gospel has for the most part been carried in sincerity to our "brothers in black."

[4]The first organized effort to give gospel instruction to Negroes in the American colonies was made in 1701 by the Society for the Propagation of the Gospel in Foreign Parts, which was the same society that later helped Brainerd in his work among the Indians. After the separation of the colonies from the mother country, the Protestant Episcopal Church took up this work with zeal and did efficient service in South Carolina and Virginia.

The Presbyterians began their distinctive work for the Negroes at Hanover, Virginia, in 1747. The Baptists gathered large numbers into their churches as the result of the revivals of 1785 and 1790, and by 1841 there were more colored Baptists than those of any other denomination. In 1860 their number was estimated at 400,000, and in 1906 the Colored Baptist Churches reported a membership of 2,038,427, with 16,080 ministers and church property valued at $12,200,000.

The Methodist Church also early began work

[4] "The Upward Path," pp. 224, 225.

among the colored people, and as early as 1797 there were over 12,000 colored members. In 1861 the colored membership of the Methodist Episcopal Church, South, was 207,000, and after the separation of that body from the Northern Methodist Episcopal Church its work among the colored people was greatly enlarged. The report of 1906 places the colored Methodist members at 1,863,258, with 14,844 regular preachers and 30,725 local preachers, and property valued at $22,267,298.

Besides these, there are large numbers of colored members in the Presbyterian Church (North and South), Reformed Presbyterian, Protestant Episcopal, Congregational, Lutheran, Roman Catholic, and other bodies. At a safe estimate, there are now at least 4,500,000 Negroes enrolled as Church members, and in addition probably 3,000,000 adherents, so that more than two-thirds of the entire Negro population are related to some Church. It must, however, be remembered that though the leaders in these colored denominations, and often in the local churches, are persons of intelligence and true godliness, yet a large percentage of the masses are ignorant and superstitious and still need much and careful instruction and guidance in the gospel life.

In speaking of missionaries to the Negro race in America, we can not, however, confine our mention to those who have interested themselves directly in giving to their people religious instruction. The roll of those who were the champions

of the oppressed race in the bitter struggle to free them from the bonds of slavery is long and honorable. [5] "'William Goodell, with his *Investigator* in Rhode Island, and Benjamin Lundy, with his *Genius of Universal Emancipation,* established in 1821, began an anti-slavery press. John Rankin formed an abolition society in Kentucky, and William Lloyd Garrison, supported by Arthur and Lewis Tappan, established *The Liberator* at Boston in 1831." The New England Anti-Slavery Society (1832), with the New York City and the American Anti-Slavery Societies, founded in 1833, were organized to free the slaves. Garrison, Lovejoy, Wendell Phillips, Gerrit Smith, John Brown, Hutchinson, Storrs, and Birney became leaders. Channing, Emerson, Bryant, Whittier, Lowell, Longfellow, Henry Ward Beecher, Harriet Beecher Stowe, Lucretia Mott, Theodore Parker, and other men and women noted for their literary skill and public influence, gave ardent support to the movement, and in the national life the question loomed more and more gigantic and portentous, till the famous Emancipation Proclamation of President Lincoln, issued as a war measure, January 1, 1863, completed the reform so long and so assiduously sought by the friends of the Negro."

But when this had been attained, and the American Negro stood relieved by law from all the political disabilities which had been imme-

[5] New International Encyclopedia. Article, "Slavery."

morially his by reason of his "race, color, and previous condition of servitude," then the real struggle of the race with its environment began, and it has taken all the manhood of the Negro, added to all the helpfulness of his white friends, to make any headway under the terrific handicap of his racial history.

In this struggle leaders have arisen both from the colored and the white races, of whom we can mention only a few.

The first thing that the Negro needed to make his legal emancipation a real one was education, and the first man who sought to provide an education above the primary grade, particularly suited to the Negro in his new condition, was General Samuel C. Armstrong. He was the son of an American missionary, born in Hawaii. He served in the Union Army from 1863-65, was for a part of the time colonel of a colored regiment, and at its close was brevetted brigadier-general of volunteers. He was a superintendent in Virginia for the Freedmen's Bureau, and in 1868 he founded the famous "Hampton Institute," of which he was the first principal, under the auspices of the American Missionary Association. This institute has become the model for all similar institutions for the higher education of the Negro and the Indian. Those who have visited its beautiful campus, filled with buildings devoted to the training of those alien races, can never forget the neatness, attractiveness, and evi-

dent adaptability to its work displayed by the plant of this well-known school.

Instruction is given in academic, trade, agricultural, domestic science, and normal courses. The moral and religious influences are of the highest. Over a thousand pupils are usually in attendance, nine-tenths of them being Negroes. Over twelve hundred students have been graduated, and at least seven thousand undergraduates have gone out from the school well equipped to take up life in a way creditable to themselves and honorable to their race and their country. All this is the outgrowth of the vision and zeal of General Armstrong, and his success in thus working for the Negro well illustrates the motto of his life, which was found among his papers after he had passed away, "It pays to follow one's best light—to put God and country first—ourselves afterward."

Nor must we forget two leaders of these people of their own color, whose ministrations to their race have been influential in lifting the Negro from slavery to freedom of mind and soul—Booker T. Washington and Paul Dunbar.

Dr. Washington is a graduate of Hampton, whose best features he has reproduced in the Tuskegee Normal Institute, at Tuskegee, Alabama, opened July 4, 1881. The object of this institute is to furnish its students, through moral, literary, and industrial training, with an education fitting them to become real leaders and

thus to bring about healthier moral and material conditions among the people of their race. The attendance at this school is over fifteen hundred, with over one hundred instructors. Its endowment is over $1,000,000, and its school plant and farm land is valued at $635,000 more. Its effect upon the welfare of the race it was founded to help is very great, and with Hampton Institute, it has had an undoubted influence for good upon many thousands of colored people who have received its instructions only as transmitted to them through others. Dr. Washington himself is a most notable example of the power of Christian education to lift the Negro from slavery of body and mind and soul to the plane of an American citizen of the highest type. Some years after he became president of Tuskegee, a most surprising recognition of his work came in the bestowment upon him of an honorary degree of Master of Arts—surprising because this was the first instance where a New England College had conferred an honorary degree upon a black man. It was the more astonishing that it should have been given to Mr. Washington by that most aristocratic and conservative of institutions, Harvard University, the pride of New England and of the city of Boston, a city which scarcely half a century before had dragged through her streets William Lloyd Garrison, one of her own most brilliant sons, because of his advocacy of the freedom of the slave, and had called out the State militia and

the Federal troops that one defenseless escaped slave, Antony Burns, might be returned to his master. In his response at the Harvard Commencement, Dr. Washington said this, which marks the high standard of his purpose for the betterment of his race: [6]"In the economy of God, there is but one standard by which an individual can succeed, there is but one for a race. This country demands that every race shall measure itself by the American standard. By it a race must rise or fall, succeed or fail, and in the last analysis sentiment counts for little. During the next half century or more my race must continue passing through the severe American crucible. We are to be tested in our patience, our forbearance, our perseverance, our power to endure wrong, to withstand temptation, to economize, to acquire and to use skill; in our ability to compete, to succeed in commerce, to disregard the superficial for the real, the appearance for the substance; to be great and yet small, learned and yet simple, high and yet the servant of all." And his aim in his educational work was thus expressed by him: [7]"The millions of colored people in the South can not be reached directly by any missionary agent, but they can be reached by sending out among them strong selected young men and women, fitted by a suitable training of head and hand and heart, to live among them and to show them how to lift themselves up."

[6] "Up from Slavery," p. 300. [7] "Under Our Flag," p. 24.

And that they can thus lift themselves up is an accomplished fact. The Rev. B. F. Riley, D. D., of Birmingham, Alabama, in a recent work, thus summarizes something of what has been accomplished: [8] "'Booker Washington began at Tuskegee in a chicken-house for a schoolroom, with a blind mule, and one hoe and a few acres of land, and that poor, at a time when prejudice against the Negro was supreme, and evolved from contemptible conditions like these the greatest Negro industrial institution in the world, with its more than a hundred buildings of architectural attractiveness, all built with materials manufactured by the students themselves and erected by these same students, and with its halls yearly thronged by from 1,400 to 1,500 students. Boyd, assuming to establish a publishing plant in Nashville, without a cent of capital, and yet succeeding in the erection of a plant within a few years, having a capital stock of more than $40,000, with authorized stock of $100,000, and with deposits of $132,000; Groves, working at forty cents a day on a potato farm in Kansas, and now worth $100,000, and the acknowledged potato king of Kansas; Preston Taylor, the preacher-financier of Nashville, originally a slave lad from Louisiana, now worth $250,000; R. F. Boyd, a country lad reared on a farm in Giles County, Tennessee, now one of the most skillful surgeons in Nashville, irrespective of color, and a man who has

[8] "The White Man's Burden" —B. F. Riley.

amassed a fortune; Harry Todd, of Darien, Georgia, once a slave, but now worth $600,000, the wealthiest Negro in Georgia, and hundreds of others that might be named, are illustrations of what the Negro has accomplished. Yet a little more than a generation ago some of those whose names and successes are here recorded were slaves in cramped quarters on Southern plantations. Each has met every adverse condition raised in his way, has conquered it, and has become an accomplished success."

And Paul Laurence Dunbar, a Negro leader with the poet's vision in his soul, has thus voiced the aspiration of all the leaders of his race for those whom they are slowly leading out of the darkness and degradation of the past into the light toward which they are so painfully toiling. Listen to him as he sings:

"Slow moves the pageant of a climbing race;
Their footsteps drag far, far below the height,
And, unprevailing by their utmost might,
Seem faltering downward from each hard won place.
No strange, swift-sprung exception, we; we trace
A devious way through dim, uncertain light;
Our hope, through the long vistaed years, a sight
Of that our Captain's soul sees face to face.
Who, faithless, faltering that the road is steep,
Now raiseth up his drear, insistent cry?
Who stoppeth here to spend a while in sleep,
Or curses that the storm obscures the sky?
Heed not the darkness round you, dull and deep,
The clouds grow thickest when the summit's nigh."

CHAPTER XV

NORTH AMERICA

The Indian, Mountaineer, and Mormon Problems

Something has been already said (Chapter VI) as to the early history of Christian missions to the American Indians. The work of the Jesuit and the Dominican missionaries in Canada, of the pastors of the Churches of New England, New Amsterdam, the Jerseys, and Virginia, with the self-sacrificing efforts of Brainerd, Eliot, Edwards, the Mayhews, and others, have been briefly described. As white settlements multiplied and the wilderness was pushed farther and farther back from the Atlantic Coast, the Red Man sullenly retreated, not without fierce struggles to hold what he naturally deemed his own. But while the skill and the overwhelming numbers of the colonists could have but one result, the attitude of enemies into which both races were forced could not but lessen the sense of responsibility on the part of the white man for the spiritual welfare of the Indian. Yet the fact that the first Bible and one of the earliest books printed in America (Eliot's Indian Bible, 1661) was printed in an Indian dialect will never lose its interest or significance.

The relation of the United States Government

to the Indian has been divided into three periods, the Colonial, the National, and the Modern.

[1]The Colonial period was characterized by constant war, bloodshed, and rapine, the clashing of the two forms of life, the barbaric and the civilized, producing disturbances that could have been avoided only by the withdrawal of the white man from the new continent which he had just discovered. Yet it is to be said that many of the worst so-called Indian wars were the result of the mutual jealousy and hatred of the white men of different nations as they strove for supremacy in the magnificent arena of the New World.

The National period of the Government relation to the Indian has been called a "century of dishonor." Peace with the Indian was impossible because of the insatiate greed of the settler for the Indian's land. Treaties were made, promising their lands to the Indians "while water ran and grass grew," but the ink with which the treaties were written was scarcely dry before the unrestrained and unrestrainable settlers would proceed to violate their terms. This invariably led to acts of revenge on the part of the Indians, and then followed war.

The Modern period of our relations with the Indians began with the first term of General Grant as President. The great soldier was the first to inaugurate a "Peace Policy" with the Indians (1870). He advocated their civilization, the edu-

[1] "The Frontier," p. 194.

cation of their children, and the fulfillment of treaty obligations. He appealed to Christian people to assist in the amelioration of their condition. In pursuance of his wish the "Indian Rights Association" was formed, whose work is "to spread correct information, to create intelligent interest, to set in motion public and private forces which will bring about legislation and, by public meetings and private labors, to prevent wrongs against the Indians and to further good works of many kinds for him." It has a supplementary body in the "Woman's National Indian Association," which deals philanthropically and from a religious standpoint with the Indians. The results of this "Peace Policy" have been splendid. Indian outbreaks are less frequent. Military outposts have been turned into schools. Savage and barbarous customs are giving way to the arts of civilization.

The schools at Hampton, and the Indian Industrial and Training School maintained by the Government at Carlisle, Pa., are doing fine work in educating leaders for their race from among the Indian students who resort to them.

The Christian Churches of America also maintain distinctively religious work among the Indians. The Catholic Church claims an Indian population of 200,000, but includes Alaska in these figures. The Protestant Episcopal Church has work in fourteen States and Territories. The Baptists report work among fifteen tribes. The

Methodists support thirty-three Indian missions. The Presbyterian Church has missions in fourteen States and Territories, exclusive of Alaska. The Reformed (Dutch) Church has flourishing missions in Oklahoma, Indian Territory, and New Mexico, and other denominations are represented in this field.

The roll of those who have given their lives to the conversion of the Indians is a long and noble one, reaching from the Jesuit fathers, Jogues and Joliet and Marquette, down to the present day. Of the earlier Protestant missionaries we can mention only two, Marcus Whitman and Edgerton R. Young.

Dr. Whitman was appointed in 1834 by the American Board as a missionary to the Nez Perces and Flathead tribes in Oregon. After a preliminary journey of exploration and a return East to make his report, Dr. Whitman married and, in 1836, with his bride and his fellow-missionaries, the Rev. and Mrs. H. H. Spalding and Mr. W. H. Gray, commenced their long and perilous journey. After many months of travel by wagon, boat, and pack train, they reached their distant station at Waiilatpu, about twenty-five miles from Fort Walla Walla, and almost on the present border line between the States of Washington and Oregon. At that time the term Oregon comprised the area of the present States of Oregon, Washington, and Idaho, a part of Western Montana, and a part of Southwestern Wyoming, an area almost

thirty-two times as large as Massachusetts. There were then but fifty Americans in that whole region, where now there are over a million inhabitants. Then the Indian population was not less than one hundred thousand, now it is twenty thousand. The houses of the missionaries were most primitive. All cooking was done over an open fire. Horse-flesh formed their principal meat. Mail arrived from the Eastern States about twice a year, and a letter was frequently twelve months on its way—a longer time than would now suffice to bring a message from the most distant point reached by the world's postal system. Their mission at first, however, prospered. The Indians were brought under instruction, a Presbyterian Church was formed, and much was done toward establishing the pursuit of agriculture among the natives.

But it was a very special service that Dr. Whitman rendered to the United States which has made his name famous. The Hudson Bay Company then controlled the whole of the Oregon country and discouraged all emigration and settlement from the States, desiring to bring it under the permanent control of Great Britain. The claim of the United States was based upon the Louisiana Purchase, which gave us title to all the country drained by the Columbia River. News came, however, that the United States Government was planning to exchange that claim for certain Newfoundland fishing rights, and Dr.

Whitman resolved to go to Washington and lay the real state of the case before the President and Government. His famous ride across the Rockies in the dead of winter can not here be described, but at the cost of untold peril and hardship it was made. Five months after leaving his station he reached Washington (March 3, 1843), and urged the value of the new country upon President Tyler, Mr. Webster, and other influential men. The next season he returned to Oregon with a large company of emigrants, composed of eight hundred people, fifteen hundred cattle, and two hundred wagons. This immense caravan was brought safely to the Columbia River, and the possibility of settlement being thus demonstrated, Oregon was saved to the United States. It is sad to relate that, after this unexampled heroism and perseverance, Dr. Whitman's mission was broken up by the Indians, who were aroused to opposition by the Jesuits and Hudson Bay Company's people. In 1847 the missionaries and settlers were attacked, many killed or made prisoners, and the enterprise was abandoned for many years. In recent years a memorial to the man and his work has been erected in the founding of Whitman College in the city of Walla Walla, now a flourishing town of over ten thousand inhabitants. Thus his memory and his influence still live.

One other pioneer missionary to the Indians of the Northland claims our attention—Edgerton

R. Young. His work lay with the tribes of the Far North, along the shores of the great Hudson's Bay and the surrounding wilderness. Long and bitter winters, few and scattered tribes and villages, indifference and hostility—all these were difficulties that he met bravely and patiently, following his converts and meeting his distant appointments by canoe and dog train, allowing no hardship to daunt him and no difficulty to discourage him. We name him indeed as one only of a noble line of men who in the dark and distant places of our own land have witnessed for the Christ and planted the cross, whether amid the drifting snows of the North or the life-sapping heat of the Southern latitudes. And these efforts have not been in vain. Secretary William E. Strong, of the American Board, in reviewing the history of their missions to the North American Indians, says: [2] "In spite of all obstacles and interruptions and the difficulties of the Indians' nature and life, solid results are evident. Some tribes are now fairly to be called civilized, having all the customs, laws, and institutions of Christian States and communities. Industry and thrift have been instilled into natures predisposed to idleness. Thousands have been won to the Christian way and gathered into Church membership. And in all the missions there are shining examples of Christian character and life. The cause of temperance, which touched

[2] "Story of the American Board," p. 54.

the Indian's besetting sin, has so far advanced in some of the nations, notably the Cherokee and Choctaw tribes, that the general sentiment of the people is against the sale of intoxicating liquors within their boundaries.

We must, therefore, reckon as conspicuous among the missionary achievements of the period these Indian missions, wherein a heroic and devoted company have proved themselves true witnesses of Christ and to His needy ones; in the very spirit of their Master they laid down their lives for those who were often their enemies."

The Appalachian Mountaineers

The mountaineers of the Appalachian region present one of the most interesting subjects of mission work in our land. We find in them the anomaly of Americans of splendid ancestry and undoubted excellencies of character so deteriorated, through force of unfavorable conditions, as to have reverted to what their ancestors may have been in the most uncivilized parts of Ireland and Scotland centuries and centuries ago.

[3] "The territory occupied by these mountaineers lies principally in the States of North Carolina, Tennessee, Kentucky, and West Virginia. The entire region has been estimated to be five hundred miles long by two hundred and fifty miles wide, and by the census of 1900 had a population of about 2,600,000. Two distinct and sep-

[3] "Presbyterian Home Missions," p. 170.

arate classes of people occupy this district. First, there is the 'valley folk,' an intelligent, cultivated class, living on fertile farms along the river banks or beside railroad tracks, and possessing the usual comforts and advantages of civilization. In the second place is the true mountaineer, who lives in his cabin home remote from the villages and back in the troughlike valleys and upon the mountain sides. With great difficulty he makes a livelihood by the practice of rude agriculture and by hunting. The number of this class is about 2,000,000. The poverty of this people and their primitive mode of life and laxity of morals is pitiable. The women do much of the field work as well as care for the household and the family. Their homes are rude log cabins, one room usually sheltering the entire family, however large. Educational opportunities have been most meager. Religious facilities are but little better. Their preachers are ignorant, unlearned, and often immoral. As the people become better used to the missionaries' methods they much prefer them. "He don't rant none and he don't rave none, and he don't rare none; he just says it out so plain as the young'uns can understand" was the favorable criticism on a Presbyterian minister.

The morality of these mountaineers is extremely loose. To kill a revenue officer is a laudable act—why should the Government tax their whisky stills? Family feuds are carried on to

the third and fourth generations, often continuing until the men of one family or the other are exterminated. Purity is sadly lacking and illegitimate children are not considered especially disgraceful. But with all these debasing qualities the mountaineer has many redeeming traits of character, inherited from their ancient ancestry, which still abide, though buried under generations of neglect and abuse. [4]What Thomas Guthrie said of the people of the north of Ireland may be said of this people. "They have Scotch faces, Scotch names, Scotch affections, and more than Scotch kindness," and deep down in their natures still abides the Scotch-Presbyterian love of learning, faith in God, reverence for His Word, strong moral fiber, and aspirations for nobler and better things. Such is the race from which sprang Andrew Jackson and Abraham Lincoln and many another man of force and vigor of character. Small wonder is it that when "the nobler and better things" are brought to them by missionaries from the outside world, they receive a warm welcome and hearty appreciation.

The Presbyterians (North) commenced work among these people in 1879, establishing in that year a mission school near Concord, N. C., under the care of Miss Frances E. Ufford. Their work now extends over the mountain regions of North Carolina, Tennessee, Kentucky, and West Virginia. The Reformed Church in America began

[4] "Presbyterian Home Missions," p. 174.

work in 1900, locating its first mission at McKee, Ky., which has now grown to a successful missionary center with out-stations at several points.

The Baptists, Methodists, Southern Presbyterians, and other bodies have also flourishing missions to this people.

The chief educational institution among these mountaineers is Berea College, at Berea, Kentucky, which was organized in 1855 and now possesses grounds and buildings worth $150,000, with an endowment of over half a million. A thousand pupils are in attendance, and "extension work," including traveling libraries, lectures, and social settlements, has been instituted to reach points in the mountains too distant or difficult of access for immediate influences.

The Mormon Question

[5]The only one of the non-Christian faiths which constitutes a real and active menace to our nation is the "Church of Latter Day Saints of Jesus Christ," popularly known as Mormonism. This communion has increased since 1890 by 38% of the religious growth of the entire population as against 28% in the Protestant denominations and 21% in the Roman Catholic bodies. The total number of its members is over 300,000. It claims control, or the balance of political power, in Utah, Idaho, Wyoming, Nevada, Oregon, Colorado, Arizona, Oklahoma, and

[5] "Conservation of National Ideals," p. 132.

New Mexico. In six of those States it constitutes one-third of the total population. Its chief danger to the Nation lies in its political and governmental aspirations, in the supreme allegiance of its members to the Church rather than to the Nation, and in their absolute obedience to the commands of the Church in voting, colonizing, and every other detail of their lives. The political designs of the hierarchy are clearly set forth in their articles of faith, in which it is stated that "all merely human religions or political institutions, all republics, states, kingdoms, and empires must be dissolved, the dross of ignorance and falsehood be separated and the golden principles of unalloyed truth be preserved and blended forever into the one consolidated, universal, eternal government of the Saints of the Most High."

It is not necessary to recount the familiar history of this powerful delusion, from the discovery of the "golden plates" by Joseph Smith, the half-epileptic prophet of Nauvoo, until the day when, driven out of community after community in the settled East, they fled, like the false prophet of Moslemism, and migrated (1847) to the Great Salt Lake of Utah, where their wonderful system has firmly established itself. Nor can we pursue their later history, or show how their great power and worldly prosperity has been attained. We can only outline some of its essential features.

[6] "Ecclesiastically, Mormonism is an organized

[6] "Presbyterian Home Missions," pp. 150–154.

hierarchy of the most despotic character. It is both a Church and a State, under the supreme control of a hierarchy whose powers and prerogatives have never been excelled by any other religious sect or order. Mormonism as an ecclesiastical despotism out-Jesuits Jesuitism. This ecclesiastical system is supported principally by tithing. Rich and poor must give their tenth to the Church, and millions of dollars are thus raised for the support of this monster octopus, which holds the spiritual, social, and political lives of its adherents in its hands.

"Theologically, Mormonism is made up of a most singular congeries of dogmas and absurdities; some coined from the ignorant and presumptuous brain of the impostor Smith; some gathered from the ancient Gnostic and Platonic theories in reference to the creation of the world by arons or the moving element in water; some derived from the Brahmin mysticism on the subject of the independence of God; some from the slough of Mohammedan sensualism; some from Oriental theories in reference to the transmigration of the soul; and a few from the pure and divine revelations of the Bible. Compared to such conglomerations 'even the ancient heathenisms of Greece and Rome were beautiful, instructive, and elevating.'

"Socially, Mormonism is a dark blot upon Christian civilization. Its doctrines of polygamy and 'spiritual wives' have brought forth terrible

fruits. When Utah was admitted to the Union, constitutional restrictions and State laws were adopted prohibiting polygamy, but it is claimed by missionaries and others who live in Utah, and who do not simply see Mormonism on dress parade for a day in Salt Lake City, that the constitutional and legislative enactment against polygamy are a dead letter and are not enforced by the Mormon officials. It is this which makes imperative an amendment to the Constitution of the United States against polygamy. Polygamy would then become a national crime, and the National Government would enforce the law against it and punish its offenders.

"Politically, Mormonism is a grave peril to any Government under which it exists. It has always exercised civil powers and prerogatives and has frequently boasted that its authority would become supreme in the United States. By means of a systematic colonization and the rapid increase of population through plural wives, the Mormon Church already holds the balance of power in seven or eight Rocky Mountain States and Territories, and boasts that it will not only hold this balance of power in these States, but will soon dictate its own terms to the National Government."

[7]The missionary forces of the Mormon Church, upon which this system relies for its constant and aggressive force, serve absolutely without pay

[7] "Conservation of National Ideals," p. 136.

or reward and yield unquestioning obedience to any command of the Church, whatever of sacrifice or effort it may entail. Over two thousand missionaries are sent out each year to visit every town and hamlet and house in the region to which they go and to talk to each person, if possible, at least twice. Two by two they go forth through this and all foreign lands, even to Japan, the Hawaiian Islands, Tahiti, New Zealand, Samoa, and Australia. By systematically being "all things to all men," offending none by harsh or repellent doctrines until seemingly drawn into the Church, they are adding to their numbers at the rate of thirty-eight percent of the religious growth of the entire population. Surely these facts deserve the deepest consideration from the viewpoint of home missions and the welfare of our Nation.

"Congregational missionaries were among the pioneer workers in Utah. They exposed Mormonism, its inherent depravity, its fanaticism, its anti-American ways, and its corrupting influences upon the adjacent Territories, in such a way as to arrest the attention of Congress, arouse the Protestant Churches, enlist the public press and the two great political parties."

Besides the Congregationalists, the other religious denominations at work among the Mormons are the Presbyterians, Episcopalians, Baptists, Methodist Episcopal, Christians, Luther-

ans and others. The Presbyterians and Methodists lead the other Protestant denominations in the number of their missionaries, missions, schools, Church members, and scholars." The methods used by all in common are evangelistic work, the formation of Churches, and the maintenance of Christian schools and academies, in which the Mormonizing tendencies of the public schools are counteracted.

The progress of the work, however, is as yet but inadequate to the need. In Utah, for instance, so late as 1912, there were only about two hundred Protestant Churches and missions, with about one hundred missionaries and from eight to ten thousand members, and with fifteen hundred or two thousand pupils in the mission schools and academies. At about the same time, the Mormon population of eleven Rocky Mountain and Coast States included upward of 750,000 people, 212,000 of which were in Utah. Surely the Christian forces are still far from sufficient to till this great field.

As Dr. Ward Platt says in "The Frontier:"[8] "We can never succeed in Utah save by expensive methods. We must strongly reinforce the Boards working there. Present provision is inadequate. This kind goeth not out but by extraction. Enough has been accomplished to show that the investment is well worth making now."

[8] "The Frontier," p. 136.

CHAPTER XVI

NORTH AMERICA

The Immigration Problem

"[1]"The greatest migration of people in historic times has taken place within the memory of persons now living. Its principal goal has been the United States. In the years of recorded immigration from 1820 to 1910 over twenty-eight million (28,772,880) have come, and ten million within the last ten years—a million a year. The only parallel suggested is the great movement of barbaric tribes which overran Europe and finally submerged the Western Roman Empire. But the contrast between that migration and ours is very striking. The migration which peopled modern Europe was a matter of centuries, ours of decades; for them a river, a mountain chain was a barrier; in our case a continent, even an ocean is no obstacle. All estimates of the numbers of that ancient invasion are vague, but historians as a rule reckon them in tens of thousands, for the whole Burgundian nation 80,000, for the Vandals no more, for the Visigoths when they conquered Spain, not over 30,000 warriors." But the number of our emigrants, even back in 1820, when

[1] "Our People of Foreign Speech," p. 12.

the records were first kept, was over 8,000; in 1830, 23,000; in 1840, 84,000; in 1850, 310,000; in 1880, 457,000; in 1890, 455,000, and during the last ten years at the average rate of a million a year.

The contemplation of such numbers is startling. Take this "million a year," separate it into its component parts according to nationalities, and [2]"you would have in round numbers twenty-two Italian cities of 10,000 people, or massed together a purely Italian city each as large as Minneapolis, with its 220,000. The various peoples of Austria-Hungary, Bohemians, Magyars, Jews, and Slavs, would fill twenty-seven and one-half towns, or a single city nearly as large as Detroit. The Jews, Poles, and other races fleeing from persecution in Russia would people eighteen and one-half towns or a city the size of Providence. For the remainder we should have four German cities of 10,000 people each, six of Scandinavians, one of French, one of Greeks, one of Japanese, six and a half of English, five of Irish, and nearly two of Scotch and Welsh. Then we should have six towns of between 4,000 and 5,000 each, peopled respectively by Belgians, Dutch, Portuguese, Roumanians, Swiss, and European Turks; while Asiatic Turks would fill another town of 6,000. We should have a Servian, Bulgarian, and Montenegrin village of 2,000; a Spanish village of 2,600; a Chinese village of 2,100 and

[2] "Aliens or Americans," pp. 21, 22.

the other Asiatics would fill up a town of 5,000 with as motley an assortment as could be found under the sun. We are not, however, done with the settling as yet, for the West Indian immigrants would make a city of 16,600, the South Americans and Mexicans a town of 5,000, the Canadians a village of 2,000, and the Australians another, leaving a colony of stragglers and strays, the ends of creation, to the number of 2,000 more. Place yourselves in any one of these hundred odd cities or villages thus peopled without a single American inhabitant, with everything foreign, including religion; then realize that just such a foreign population as is represented by all these places combined has actually been put somewhere in this country within a twelvemonth, and the immigration problem may assume a new aspect and take on a new concern." Nor must we forget that to this large original immigration there is added an enormous increase by the high birth rate characteristic of most of the immigrant peoples. In many of our cities anywhere from sixty to eighty per cent of the entire population is composed of immigrants of the first generation and their children.

To what part of our country do these incoming millions go? By far the greater portion of "the million a year" enter the United States through the great port of New York, for 878,052 out of the 1,218,480 of the total immigration of 1914 passed through the gates of Ellis Island.

Whither did they go? An enormous proportion stayed very near to their point of debarkation. Ninety per cent remained in New York (city and State), Pennsylvania, and the North Atlantic States. The Southern States got but four per cent; the great West, where we think so many go, also got only four per cent; the South Central States, one per cent, and the remainder went to various sections. The very part of the country that most needs the help of the immigrants and has most room and work for them got but a small fraction of their service. The great cities of the North Atlantic, already overcrowded with a population that they can scarcely sustain, retained nine out of every ten persons entering the country as immigrants. No wonder that Commissioner-General Sargent of the Bureau of Immigration said, even seven years ago (Report for 1905): [3] "The importance is again urged of undertaking to distribute aliens now congregating in our large cities to those parts of the United States where they can secure employment without displacing others by working for a less wage, and where the conditions of existence do not tend to the fostering of disease, depravity, and resistance to the social and political security of the country. The Bureau is convinced that no feature of the immigration question so insistently demands public attention and effective action. The evil to be removed is steadily and rapidly on the increase, and its re-

[3] "Aliens or Americans," p. 104.

moval will strike at the root of the fraudulent elections, poverty, disease, and crime in our large cities, and, on the other hand, will largely supply the increasing demand for labor to develop the natural resources of our country. It is impossible, in the opinion of the Bureau, to overestimate the importance of this subject as bearing upon the effect of immigration on the future welfare of this country."

"'Our great cities are thus the strongholds of our alien populations. Chicago has nearly 77% of foreign stock; Milwaukee has nearly 83%; Detroit, 77½%, while New York, Cleveland, and San Francisco are not far behind. Following them come Buffalo, St. Paul, Boston, Jersey City, Minneapolis, Newark, Rochester, Providence, Pittsburg, St. Louis, Cincinnati, Toledo, and Philadelphia. Each of these cities has a population exceeding 100,000, more than one-half of which is of alien blood. Thus in all these chief cities of the land the foreign elements hold not only the balance of power, but are an absolute majority of the citizens."

And yet with such testimony as this, and much more from sources as authoritative as though they were official, no "effective action" has yet been taken and our great cities groan under the overweight of care thus thrust upon them while the farming and less settled sections in vain call for the sturdy arms and willing hands of the

[4] "Leavening the Nation," p. 265.

immigrant. This, too, is another of the bitter fruits of our debased and debasing political systems that stand in the way of a wise rectifying of such conditions because their continued existence is to their own illegal or unpatriotic profit.

But what of the essential character of this immigration, its potentiality as to citizenship and religion? Is it all bad? Are there no foundations upon which to build an enduring structure for personal or national righteousness? Surely there are. Let us recollect that at one time almost all our colonists were immigrants, or the children of immigrants. Let us remember that even down to comparatively recent times our immigrants were the sinew and the blood of our land—that without them not only material, but intellectual and even religious progress would have been impossible, or at least difficult. Let us also recall that even to-day, and not infrequently, we man our professors' chairs, fill our most influential pulpits, edit our magazines and newspapers, and often seek as leaders for the intellectual and cultural, the financial and commercial development of our people, men not of American birth.

There is also another side to this question. The earlier immigrants were from Northwestern Europe. The British Islands, Germany, France, Scandinavia, these were the countries whence came the original settlers and colonists of America, and for generations these countries poured into America their sons and daughters,

in a constantly increasing number, reaching in 1851-71 the highest percentage they have ever attained—ninety-one per cent of all the immigration. Then the tide turned—the peoples of Northwestern Europe of the Teutonic and Celtic races began to lose their preponderance. They are still and ever more rapidly losing it, and their place is being taken by peoples of the Iberian and Slavic races, by the Italian, Greek, Portuguese, Spanish, Syrian, Bohemian, Bulgarian, Hebrew, Lithuanian, Polish, Russian, Slovak, and many like peoples, all most dissimilar in their characteristics to those who had preceded them.

Till 1880 the immigration of these Iberian and Slavic races were almost negligible. Since then it has been increasing by leaps and bounds. [5]In the past five years nearly 1,000,000 South Italians have entered the United States. During the same time nearly 750,000 Russian Jews reached our shores. The same is true of the Hungarian and Slav immigration. In 1869 not one per cent of the total immigration came from Austria-Hungary, Italy, Poland, and Russia, while in 1902 the percentage was over 70%. In 1869 nearly three-quarters of the total immigration came from the United Kingdom, Germany, France, and Scandinavia; in 1902 only one-fifth was from those countries. The proportion has held nearly the same since.

But what difference does this source of immi-

[5] "Aliens or Americans," p. 129.

gration make? Why welcome the Englishman and Irishman, the Scotchman, Welshman and Frenchman, the Norwegian, the Dane, the Hollander, and the German, and look with such suspicion upon the Italian, the Hebrew, the Pole, and the Slav? Simply because of the character and training of these people. We do not say that an Italian may not make as good a citizen as an Irishman, or that a Jew must necessarily be worse than any Gentile, but this we know and can not avoid considering, that there are racial, temperamental, educational, and religious differences between the peoples of Northwestern Europe and those from Southern Europe and Eastern Europe and Asia that make the task of assimilating the latter into component parts of our body politic a vastly more difficult matter than it has been with the earlier immigrants. The Anglo-Saxon and Teutonic races are the people who made America. The immigrants, even of later generations, often had ties as strong to draw them here as were those which held them to the motherland; and were frequently moved by much the same motives as urged their forefathers or their predecessors to cross the ocean to find homes in the New World. The general character of our national life, our institutions, our laws and customs, our intellectual culture, our religious faith, was by no means strange to most of them. They very quickly fell in with us and were soon one with those who had preceded them by immigration or birth.

But these peoples of foreign speech who are now coming to us in such abundance have no such common heritage. Their ideals of personal liberty, of national life, of religious thought, of the purpose of education and advancement, of the use of wealth are all different from ours. Many of them come from lands where they and their forefathers have endured centuries of oppression and injustice; from the ghettos of Russian cities, from the overcrowded towns and villages of swarming Italy, from the hard, monotonous, and poorly paid labor of Eastern Europe, from the altogether different ideals and conditions of Oriental and Asiatic lands. They come, for a large part, mainly for the material benefits, the larger wages, the easier living that they have been led to expect in America. And very many come here with the avowed intention of remaining only till they can amass that which to them is wealth, and with which they can return to their old homes to live "like nabobs among paupers." With the best of intentions and with the purest of motives, those who make up the volume of this "new immigration" as it has been called, have very much to learn to make them safe or desirable members of American society, and to use wisely and sanely the tremendous power of the franchise which, with perhaps less wisdom than they would have exercised could they have foreseen the present conditions, our forefathers made to be the inalienable inheritance of every American citizen.

Very many also come here with entirely and often absurdly false ideas of the conditions of life in America. To some it is the fabled "El Dorado" where money is to be picked up in the streets, or wealth, unattainable under the hard economic conditions of their old homes, can be had for little toil. They must be taught that the laws of cause and effect, of supply and demand, of sobriety, industry, skill, and thrift rule in America as everywhere else in the world, and that success is attained only by those who conform to them.

To others ours is a land of liberty indeed, only they spell "liberty" as "license," and are surprised and even angered to find here a stable Government which endeavors at least to mete out justice to high and lowly alike. To teach such the fundamental laws of the American ideal of democracy is an essential task, but one that is becoming daily more difficult because of its constant neglect among our own people. As says Professor Rauschenbusch: [6] "'There is no denying the fact that our democracy has been weakened in recent years, both in our political life and in our social intercourse. In politics the will of the people has been so persistently frustrated that every successful assertion of it has been hailed as a great triumph. In social life the extremes of wealth and poverty have grown wider and wider apart, and the sense of equality has been put to an ever greater strain by the solid facts of life. Thus our democracy, which is an

[6] "Conservation of American Ideals," p. 106.

essential part of our Christianity and our American ideals, is disintegrating, and we are all in danger of hypocrisy when we profess it with our lips and contradict it in our lives."

Others still come here, not as the immigrants of old, to find "Freedom to worship God," but seeking freedom to break away more fully than ever from whatever form of religious faith to which they may have been compelled to adhere in their old homes.

The difficulty of it is that though there are many honest and God-fearing persons among these immigrants, yet there are also many, very many, who "leave their religion at home" and come to America with the thought that they are thus freed from all obligation to obey "Pope or Emperor," and who therefore resent any religious influence.

Of the former religious affiliation of the greater part of these immigrants we have no official record, save where racial and religious characteristics are the same, as with the Hebrews, but it does not require a very exact knowledge to conclude that the greater part of the Italian immigrants are Roman Catholics; that the Polish, Roumanian, and other numberless races of Eastern and Southeastern Europe profess the same faith or that of its great sister communion, the Greek Church, and that the immigration from the British Islands (except Ireland) and that from Scandinavia, Holland, and Germany, is almost solidly Protestant.

The Lutheran World gives the following analysis of immigration with regard to religious affiliations and ease of assimilation, which is suggestive. The figures have been corrected to read as for 1914. In the first class, which are those most easy to assimilate, are named the English (Reformed), 52,000; Scotch (Reformed), 26,000; Germans (Lutheran and Catholic), 80,000; Scandinavians (Lutheran), 36,000; Irish (Catholic), 34,000; Finns (Lutheran), 13,000; Slovaks (Lutheran), 26,000. In the second class, which are less easy to assimilate, are grouped the Magyars (Reformed and Catholic), 45,000; Bohemians, etc. (Reformed and Catholic), 10,000; French (Reformed and Catholic), 18,000, and the Ruthenians (Catholic), 26,000. The third and most difficult class is composed of the Poles (Catholic), 123,000; the Italians (Catholic), 296,000, and the Jews (Hebrew), 158,000. The total for 1914 of the first class who, for the reasons stated, make the most desirable immigrants, was 267,000; of the second class, 99,000, and of the third or least desirable class, 557,000. Therefore, only about one-third of the immigrants were in any sense easily assimilable; two-thirds must be reconstructed socially, economically, and religiously to become desirable citizens. The magnitude of the problem is apparent, and the importance of an intelligent and careful search for a practical and permanent solution of it is self-evident.

The Rev. Charles Stelzle is well known as an earnest and practical student of this whole question, and his words upon certain phases of this matter are worthy of our attention. In a recent book on this question, he says:

[1]"In the immigrant problem, Protestant America is to be tested as never before. It is a problem which embraces all problems that have ever faced the Church. Problems physical, for the immigrant must be assimilated; problems educational, for the immigrant must become an intelligent citizen; problems social, for the immigrant must find a larger, fuller life among us; problems economic, for the immigrant must be taught the doctrines that are fundamentally in harmony with our American life and spirit; problems patriotic, for the immigrant must be led to see that upon him depends the future of his adopted country; problems religious, for the immigrant must learn that his spiritual interests are of the utmost importance.

"In the solution of this question the Church in America needs all the wisdom which is given to the Church Universal as the result of her experience in other generations. The task which lies before us requires a deeper study and a greater devotion than is found in mere sentiment, romance, or sociological interest, although these are all present and rightfully so. Neither must there be anything like narrowness of spirit, either in reli-

[1] "American Social and Religious Conditions," Charles Stelzle.

gious or social teaching in daily life or in the method of work. The enterprise demands a statesmanship of the highest order. It demands a comprehensive study and an attack which must be country-wide. Indeed, it must consider not only the conditions found in America, but those that meet the immigrant on his native soil, for it is only as we came to know him there that we can intelligently direct him here."

Indeed as says Edith H. Allen, another recent writer on this topic: "Our ideal for America is summed up in this—that it may increasingly become the Kingdom of God. What do we mean by 'Kingdom'? St. Paul says, 'The Kingdom of God is righteousness and joy and peace in the Holy Ghost,' which being interpreted might read, the Kingdom—Christ's rule on earth—will bring to all the Father's children the opportunity of knowing Him and His saving love expressed through Jesus Christ; it will mean the transforming of human society, so that ignorance, greed, disease and injustice shall be overthrown; so that 'the bitter cry of the children' shall no longer be drowned by the whirr of the wheels of industry; so that the sisterhood of women shall be established and that through the dominance of righteousness, men shall cease to invoke war and strife, and released from crushing burdens, into life and labor shall come joy and an increasing sense of spiritual values."[2]

[2] "Home Missions in Action," Edith H. Allen, p. 135.

[7]"Efforts to serve the immigrant along religious and social lines take a variety of forms.

"At ports of entry many organizations—religious and semi-religious—seek to extend the hand of fraternal helpfulness. For a description of the kind of work done by them, let us take as a typical example Ellis Island. About ninety men and women are at Ellis Island to render helpful service to these immigrants. Some spend their entire time, others only a portion of it in this work. Some speak only one foreign tongue; others, several. Fifteen or twenty only are representatives of denominational organizations. Thus the Methodist Church has several missionaries, among them one for the Finns, of which 7,726 arrived in 1910; the Reformed Church, for the Dutch (11,568 arrivals); the Congregational Church, for the Bulgarians (10,942 arrivals); and the Episcopal Church, for the English (24,795 arrivals). Other denominations in like way seek to reach such classes of immigrants as circumstances may suggest.

"After they are admitted and have gone to their new homes, the home missionaries look them up and endeavor to establish churches among them, with pastors speaking their own tongue. In this way some thousands of churches—Baptist, Congregational, Methodist, Presbyterian, etc.—have come into existence, although relatively few of the immigrants have been enrolled under these

[7] "A Bird's-eye View of Immigration and Missions."

names in foreign lands. Churches having large membership in European countries, like the Lutheran and the Reformed, of course welcome large numbers of their members into similar organizations on this side. It is recognized by all that foreign speech in American Churches is and ought to be temporary, but it seems an indispensable transitional phase. Little by little these polyglot Churches should be transformed into English-speaking Churches.

"English-speaking Churches in various places and divers ways are seeking to serve the immigrants at their doors. Some confine themselves to the effort to gather the children into the Sunday school; some provide opportunity for services in other tongues in their houses of worship; some maintain a parish visitor speaking the language of the foreigners they would reach; and some organize clubs and educational classes.

"Social settlements very largely minister to foreign populations. In their efforts to educate, to furnish wholesome amusement, to secure sanitary homes and workshops, to promote social justice and neighborly good-will, they are rendering an important religious service.

"Institutions of education specifically adapted to the needs of foreigners, in which the religious motive and religious influence are uppermost, play a large part in the development of leaders—civic, social, and religious—among our foreign-speaking citizens. The American International

College, at Springfield, Massachusetts; the Schauffler Missionary Training School, at Cleveland, Ohio; and the German Theological Seminary, at Dubuque, Iowa, are examples of schools of this class.

"One of the most important services to be rendered the immigrant, and one to which all the above-named forms contribute, is that of establishing a wholesome civic and social environment in which he may form his ideals, rear his family, and work out his and our destiny. No emphasis upon this point can be too strong. The Church, and all the organizations which have sprung from it, have no more imperative and important task than that of creating social conditions which shall protect, develop, and guide the stranger within our gates."

To attempt to present statistics of the work done by the various Churches along the above lines, or to emphasize individual cases of men particularly eminent for their success with the immigrant and the alien, would be an almost impossible task, because of the constantly changing conditions and factors of the question. Perhaps an exception can be made in the mention of the Rev. Charles Stelzle, of the Presbyterian Home Mission Board, and his work in the "Labor Temple" at New York, where a constant succession of services and meetings, such as educational classes, lectures, social gatherings, employment committees, aids to the betterment of

their physical needs, and other such instrumentalities touching all the various points of their experiences, is being wonderfully blessed in reaching the hearts and winning the confidence of the people of the East Side. But even so, Mr. Stelzle himself would claim to be only a type of a large class of leaders who, by the practice of common sense Christianity, are reaching out and touching with healing power these weary and sin-sick and suffering strangers within our gates and others who, though not strangers to our land, are strangers to the covenants of promise in Jesus Christ.

In general terms, however, it may be said that each of our large denominations, and many of the smaller ones, are doing all that their resources will permit to bring the gospel to our immigrant people.

We may make mention of the work of one of these great Boards, the Home Missionary Society of the Congregational Church, for the very reason that it is not exceptional, but typical. [8]This Board, in 1910, carried on the work in twenty-six States and Territories and the constituent State societies (auxiliary to the main Board) in eighteen more. The number of missionaries, under commission for the whole or part of the year, was 1,692. They cared for 2,382 churches and preaching stations, connected with which were 2,240 Sunday schools. Of these churches 343 held

[8] Report 1911.

services in foreign tongues. These tongues were German, Bohemian, Italian, Swedish, Danish-Norwegian, Welsh, Finnish, Armenian, Spanish, French, Syrian, Persian, Albanian, Greek, Portuguese, and Croatian—sixteen in all. The largest foreign work was carried on among the Swedish people, seventy-eight Churches using that language in their services.

As to the success of such efforts in establishing permanent churches, we may quote the figures of five years ago regarding a few of the foreign-speaking churches in connection with several of our leading denominations. For instance: the Methodist Episcopal Church had 971 such Churches, with 92,000 members; the Presbyterian, 290 Churches, with 20,400 members; the Baptists, 551 Churches, with 16,500 members. The Lutheran Church in America is almost wholly the outgrowth of immigration from the home lands, as is the German Reformed Church, and the Holland branch of the Dutch Reformed Church, while there are but few evangelical denominations that do not sustain churches among the foreign-speaking peoples of our land, and receive much benefit from the infusion into their own systems of this new blood.

But we must not forget the agencies, other than the organized churches, which are doing very much to solve this problem. Among these we mention pre-eminently the National and State Bible Societies, temperance organizations, and the city

mission and tract societies. Without these, and especially without the Bible societies, religious work among non-English speaking peoples would be sadly crippled. Not only the swarming millions of the great Orient, but the tens of thousands of the bustling West demand the Word of God in their own tongue, and it is the great Bible societies that make possible the supply. When we realize that the American Bible Society alone prints every year 1,500,000 copies of the Bible, Testaments and portions, and that during the ninety-five years of its existence it has printed over eighty million volumes of the Word and aided in its translation, publication, or distribution in over one hundred languages, the greatness of this work is evident.

The National Temperance Society, with its flood of publications against the liquor habit and the drink traffic, and the Woman's Christian Temperance Union, with its thousands of branches in all parts of the Union, are also most imporant among reform agencies because of the very great need that exists for temperance work among many of our immigrants.

But in our great cities the most effective auxiliaries of the Church are the city mission societies. They do a work that no one else can do, and with their skilled missionaries approach and win classes that the Church with her more formal methods can not touch.

Theirs, moreover, is not only a redemptive, but

a preventative work, for through their agency many who would otherwise have gone utterly down have found a helping hand and a firm footing to lift them up again to a new and more courageous endeavor in the battle of life.

Such work must needs deal not only with the spiritual, but with the temporal and social needs of those to whom they minister. And this is just the work that is done. At the Rivington Street and the Broome Street Missions of the New York City Mission Society, large numbers of Italians and Jews are reached. The Meeker Memorial Mission for Scandinavians, and the York Street and Bethany Missions for Italians, are successfully carried on by the Brooklyn City Mission Society, while its unique work at Coney Island, where the gospel is daily preached through the season to an ever-changing and international audience aggregating 250,000, is becoming known far and wide.

The Boston Society is doing good work in that old New England city, once the home of America's "bluest" blood, but of whose citizens 92% are now foreigners by birth or direct parentage. Some time ago it was found that there were gathered into churches, chapels, and Sunday schools, or were receiving religious instruction in their homes from missionaries, the following nationalities: 930 Germans, 804 Swedes, 448 Irish, 342 Norwegians, 203 Danes, 260 Jews, 181 French, 62 Italians, 54 Armenians, 41 Swiss, 29 Bohemians,

24 Greeks, 12 Hollanders, 11 Poles, and several Welsh, Syrians, and Finns.

The Chicago Tract Society is one of the most active and efficient of these societies. Last year they ministered orally to over twenty-four nationalities and distributed the Bible or portions of it and of other religious books in thirty-three languages.

But such items are only typical. To call the roll of such agencies one would have to name such societies and many other similar ones in every considerable city from the Atlantic to the Pacific Coast, and from Maine to Florida, not forgetting the like work done throughout the length and breadth of our great neighbor land, Canada.

In a word, this home mission problem in all its manifold variety is one that calls for the utmost skill and the consecration of the time and money and personality of American Christians. The imperative need of the American Church, nay, of the American Nation, is to solve this problem. Humanly speaking, the salvation of the world depends upon the salvation of America.

[9]It was this conviction of the absolute interdependence of home and foreign missions that led Prof. Austin Phelps to exclaim, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions, for the sake of Canton, China." Dr. Richard S. Storrs, whose services

[9] "Leavening the Nation," p. 348.

for years as the president of the great American Board stamps without question the degree of his interest in foreign missions, once wrote from Florence, Italy, "The future of the world is pivoted upon the question whether the Protestant Churches of America can hold, enlighten, and purify the peoples born or gathered into its great compass." And if further testimony were needed to mark the far-reaching influence of home missions in America upon the fate of the nations abroad, the stirring words of Professor Phelps, addressed thirty years ago (1881) to a Home Mission Convention at Chicago, will still ring as true and, in the light of present-day facts, even more convincingly than then, and may well conclude this chapter. Said he: [10] "The evangelizing of America is the work of *an emergency*. That emergency is not paralleled by the spiritual conditions and prospects of any other country of the globe. The element of *time* must be the controlling one in a wise policy for its conversion, and for the use of it as an evangelizing power over the nations. That which is to be done here must be done soon. If this continent is to be saved to Christ and if the immeasurable power of its resources and its prestige is to be insured to the cause of the world's conversion, the critical bulk of the work must be done *now*. The decisive blows of conquest must be struck *now*. For reasons of exigency equally imperative with those

[10] "Leavening the Nation," p. 350.

which crowded Jerusalem upon the attention of the apostolic pioneers, this country stands first on the roll of evangelistic enterprise to-day. This, as it seems to me, is just the difference to-day between the Oriental and the Occidental nations as relating to the conversion of both to Christ. The nations whose conversion is the most pressing necessity of to-day are the Occidental nations. Those whose speedy conversion is most vital to the conversion of the rest are the nations of the Occident. The pioneer stock of mind must be the Occidental stock. The pioneer races must be the Western races. And of all the Western races, who that can read skillfully the providence of God or can read it at all, can hesitate in affirming that the signs of the divine decree point to this land of ours as the one which is fast gathering to itself the races which must take the lead in the final conflict of Christianity for the possession of the world.

Dr. Charles L. Thompson, President of the Home Missions Council, in a stirring address before the Presbyterian General Assembly in May, 1912, said, "We talk of evangelizing the world in this generation. Perhaps! But if we do, the evangelized 'world' will look down on America and ask: 'At your present state of progress, O America, how many generations or centuries before you are evangelized'? We have orthodoxy enough to save our immortal souls. But that

orthodoxy has not vitality enough to save our mortal society. What a magnificent machine is our Christian civilization! What with institutions, conventions, movements, we seem to have enginery enough to lift a continent; yet how slow the real progress. The most hopeful sign of the day is the splendid team work the Christian Church is doing. Co-operation, federation, and the like fill the air with their choruses; and yet, after centuries, it is forty per cent Christian, and sixty per cent non-Christian. We need no new creed. We have steam enough to drive the world into the Kingdom. We have wheels and levers enough to give the steam a chance.

And the age opens a clear track toward the millennium. Oh, to utilize the potencies that like a changed atmosphere are throbbing around us. What the Church of Christ in this land needs is courageous believing leadership—God's men—trained in His schools and with faith enough to match their chance. This on the prairies, up in the mountains, in the cities dealing with lowly souls, or wrestling in the angry swirls of struggling, fighting populations—this is God's call to His Church to-day. Given great souls on fire for the Kingdom and the Kingdom will come."

CHAPTER XVII

THE HOME BASE

An invading army must always have a base of supplies. Upon frequent and free communication with this base depends not only its efficiency, but its very life. To interrupt such communication means loss of power, to cut it off dooms the army to annihilation. This is just as true of a force of Christian missionaries sent out to evangelize the nations. They depend for their life and efficiency upon the sympathy, the co-operation, and the support of the home Church.

But the missionary host is not only an army of invasion, it is also an army of occupation. It enters a continent, a country, a nation, not merely to utter a proclamation and to pass on, but with the determination to possess that land, and to hold it forever in the name of Christ and humanity. In time perhaps their beneficent purpose may be understood and their message welcomed, and the people who sat in darkness see and rejoice in a great light, but usually that blessed day dawns only after a long night of toil and opposition and discouragement, and in few nations has the day of its redemption yet so fully come as to warrant the total withdrawal of this mis-

sionary force or the absolute cessation of its labors.

It is necessary, then, that we should understand something of the past and present history of the home base of missions, or of the agencies by which this Christian army is sent out to the holy war in which they are engaged and is sustained while fighting the battles of God and humanity.

The true relation of the Church to missionary work is thus well stated by Professor Thomas C. Johnston when he says: [1] "In ordaining the constitution of the Church, God made it a missionary society; every member of the Church, by virtue of his Church membership, is a member of this missionary society and stands pledged to do his utmost as such. The obligation, therefore, to fulfill this pledge is imperative and inclusive." This is indeed an advanced view of the matter, but one, nevertheless, which, if adopted as heartily and universally as its truth deserves that it should be, would revolutionize the whole question of missionary support and the supply of missionaries for our home and foreign fields.

In the beginning of the missionary enterprise, as we have seen, the going forth of the messengers of the gospel was largely an individual matter. The first great Missionary Himself went out to the lost sheep of the house of Israel, sent by no Church and sustained by no human sympathy or help. After He had gathered to Himself "the

[1] "Introduction to Christian Missions," p. 9.

twelve" and instructed them for a while in that first and most perfect of "missionary training schools," He began to send them out two by two [2]"and gave them power over unclean spirits, and commanded them that they should take nothing for their journey save a staff only, no scrip, no bread, no money in their purse, but be shod with sandals, and not put on two coats." They went out, in military parlance, to "live on the country." And from this first missionary tour the disciples returned to their Master with joy, saying, "Lord, even the devils [demons] are subject unto us through Thy name," and received the gentle admonition, [3]"In this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven."

But such simplicity of discipleship could not last when the visible Kingdom began to grow and increase in the complexity of its administration. In the Acts we find not only the "germs" of Church government, but a well organized though extremely simple Church system, and, after the dispersion of the early disciples, which came to pass because of the persecution following the martyrdom of Stephen, it was found necessary to send out a messenger from the mother Church at Jerusalem to help in the great revival which had broken out at Antioch through the efficiency of these volunteer preachers of righteousness. Bar-

[2] Mark 6:7, 9. [3] Luke 10:17–20.

nabas was selected and sent to Antioch, and having associated with himself in the work at that city Saul, who is also called Paul, these two became the first official missionaries of the Christian Church and the pioneers of the multitude who have spent themselves in order to preach the gospel to their fellow-men. This marks the first stage in the development of what might be called the official or systematic prosecution of missionary work by the Church, and this primitive but effective method lasted for possibly the first two hundred and fifty or three hundred years of the Church's life. During this period, while a few men were no doubt designated by their fellow Christians for special missionary work, yet as a rule [4] "Individual Christians went when they pleased, worked as they pleased, and were supported in different ways—some like Paul, by the labor of their own hands, some by the gifts of the people to whom they went, some by the Churches or communities that sent them.

"It does not follow that the work was haphazard. It was not, but was characterized by careful consideration on the part of those competent to judge. It was, however, to a very great degree free work. The world was wide, the laborers were few, there was great opportunity for work, and little chance for friction. Missionaries, too, being workers among a people of much the

[4] "The Missionary Enterprise," p. 108.

same manner of life, the distinctions inevitable to-day were absolutely unknown then."

Societies of the Romish Church

As the Church developed and Christian congregations, Christian communities, and finally the Christian Church were established in many lands and became great, strong, populous, and wealthy, the methods of the Christian propaganda naturally changed. Popes and bishops and the other leading clergy during the Early Church (300-800) and Mediæval (800-1500) ages commissioned their representatives and sent them out as their own judgment or the conditions of non-Christian peoples indicated. Thus Augustine was sent to England by Pope Gregory I, and Boniface to Germany by Gregory II, and many other popes of these times took a personal interest in commissioning those who were to preach the gospel in heathen lands. Such schools as the famous monastery at Iona and Boniface's monastery at Fulda and the Minorite Convent at Majorca were not wanting. And, in fact, after the rise of the great missionary or preaching orders of the Cistercians and Dominicans and especially the Jesuits, every monastery was more or less of a training school for missionaries and every such order or society was expected to send out, direct, and sustain those of their own members who went forth with the message of Christianity.

Later in the history of the Roman Catholic Church there was founded by Pope Gregory XV (1622) the "Congregatio de Propaganda Fide" or the "Propaganda," as it is usually called, for the express purpose of the direction of all Catholic missions. [5]"It consists to-day of twenty-five cardinals, with a cardinal prefect at their head and a number of prelates and consultors in charge of the various details of administration. The congregation has at Rome its own palace or bureaux, a college, a library and museum, a polyglot printing press, and certain fixed revenues derived chiefly from domestic or Italian sources. The various missions are directed by it according to the character of their subjects and the nature of the religious orders to which they belong. It settles finally all disputes between missionaries, whether as regards territorial jurisdiction or the nature of the missionary work. The regular reports made by missionary bishops or superiors to the Holy See pass through the Congregation, and in general it acts as an agent for missionaries in all matters that regularly pertain to Roman congregations.

The College of the Propaganda is an institution attached to the Congregation for the purpose of training its missionaries. It owes its first beginnings to the Spaniard, Juan Luis Vives, who bequeathed to it his palace and made it his heir. Urban VIII was a notable benefactor of its work,

[5]"New International Cyclopedia," Article, "Missions."

hence it bears the name of "Collegium Urbanum." It has been endowed with many privileges by the popes. The average number of students at present is not over one hundred and twenty. Its doors were closed during the French Revolution, but, with that exception, its work has continued uninterruptedly since its foundation. The printing press controlled by the College of the Propaganda is unique on account of the many types it possesses for the Oriental languages. There is perhaps nowhere in the world an Oriental printing press so well equipped and so scientifically conducted. Its library is particularly rich in ancient theology and philosophy and in all kinds of Orientalia, both printed and in manuscript, while its "Borgian Museum" is full of objects of interest and value relating to missions.

The Roman Church has also strong missionary centers in Paris and Lyons, France. The venerable "Seminaire du Missions Etrangères," at Paris, was founded in 1658 and since 1840 has sent out nearly two thousand missionary priests. The institution at Lyons, the "Oeuvre de la Propagation de la Foi," does not send out or train missionaries, but collects funds for their support. Within fifty years it has thus distributed over $20,000,000.

[6]"Any attempt, however, at a satisfactory summary of present-day Roman Catholic missions is rendered extremely difficult owing to the varied use of the terms 'missions' and 'missionaries.'

[6] "The Missionary Enterprise," p. 46.

The annals of the 'Society for the Propagation of the Faith' make an estimate of about 65,000 missionaries, including 15,000 priests and others dedicated to the religious life, 5,000 teaching brothers, and 45,000 sisters." These are distributed in every part of the world, most extensively in Asia and Africa. It is also difficult to say how much money is contributed by the Roman Catholic Church for the support of its missionary work. This, however, is known to be far less proportionately than the gifts of the Protestant Churches. According to one of its authorities (Cardinal Lavigerie), only about one-twentieth as much is thus given. If this is a correct estimate, the amount annually collected for this purpose would be only about one and a half million of dollars.

Protestant Societies

British and European Societies

The earliest regular Protestant missionary society, as we now use the term, was the "New England Company," established by special act of the English Parliament in 1649, for the purpose of propagating the gospel in New England, then recently colonized. Its work was to collect funds, send out missionaries, purchase for their use such goods as might be necessary, and to hold any property that might be required, thus fulfilling almost all the functions of our modern societies. It was this society that sent John Eliot £50 per annum to supplement his salary while he labored

among the Indians of Massachusetts. Although much of its work has been taken over by the Society for the Propagation of the Gospel, it still exists and expends an income of about £5,000 ($25,000) on work among the Indians in British North America.

"The Society for Promoting Christian Knowledge" was organized in 1698. Its work at first had some reference to foreign missions, but during the larger part of its history it has been engaged in promoting the special work of the Church of England both at home and in foreign lands. "The Society for the Propagation of the Gospel in Foreign Parts" was founded by Royal Charter from William III in 1701, and organized and officered by the clergy and members of the Church of England. Each of these societies, but notably the first two, was designed more particularly for the maintenance of the gospel in the colonies of England, although each also did some strictly foreign missionary work. The S. P. C. K., for instance, supported partially from the first and wholly during the last hundred years the Danish Halle Mission in South India, founded by the king of Denmark at the beginning of the eighteenth century.

But the first society answering to the more modern conception of a missionary society, or a company of Christian people voluntarily associated or delegated to represent an ecclesiastical body for the purpose of general missionary enter-

prise, appears to have originated with the body of twelve Baptist ministers who, after that famous sermon by William Carey at Kettering, in October, 1792, entered into a covenant with each other and organized the "Particular (Calvinistic) Baptist Society for Propagating the Gospel Among the Heathen," contributing as the nucleus of its funds £13 2s 6d ($63.67), a sum paltry in the sight of men, but in the sight of God the seed that should bring forth a thousand-fold to the glory of His name and the salvation of men.

The zeal and earnestness of the Baptist society had its natural result in arousing the interest of other Christians, and when Carey's first letters from India reached England the growing enthusiasm was first manifested by the establishment of a missionary publication called *The Evangelical Magazine,* for "The purpose of arousing the Christian public from its prevailing stupor and exciting a more clear and serious consideration of its obligations to use means for the advancement of the Redeemer's Kingdom." This further led to a proposition unheard of before that time, that various Christian denominations, or "connexions" as they were then termed, should unite in forming a missionary society to be sustained by their co-operative efforts. After a number of preliminary meetings and much preparation, a great mass-meeting was held in Spa Fields Chapel, London, on September 22, 1795, in which Dr. Haweis, Rowland Hill, and

other famous pastors of that time participated, and at whose close "The Missionary Society," afterward called the "London Missionary Society," was formed. [7] "On the succeeding days (September 23d, 24th) meetings were held in various parts of the city. The cause of missions was pleaded with solemnity and earnestness and the Christian world seemed to awake as from a dream, wondering that it could have slept so long while the heathen were waiting for the gospel of Jesus Christ. For the first time Christians of all denominations, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ." At first The Missionary Society was largely assisted by Presbyterians and by members of the Established Church, but it is now mostly supported by Independents or Congregationalists, the other bodies having long since formed their own missionary societies. The fundamental principle of the society, however, remains unchanged and is still a model for all missionary Boards. It is this: "Its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be a difference of opinion among serious persons), but the glorious gospel of the blessed God to the heathen, and that it shall be left (as it ought to be left), to the minds of the persons

[7] "Encyclopedia of Missions," Article, "London Missionary Society."

whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God." This society occupies very many and very important fields of work in Asia, Africa, and Oceana, and the names of John Williams, Robert Morrison, Robert Moffat, and David Livingstone add special luster to its roll.

[8]The Church Missionary Society (1799) was organized by members of the Church of England, who felt that their best work could be done within their own communion, but although led by such men as William Wilberforce, John Venn, and Charles Simeon, it was for many years denied recognition by the Episcopate and compelled to draw its missionaries from Germany. Its work is now among that of the largest societies.

On the continent the earliest society was that formed in Holland (1797), called the Netherlands Missionary Society, whose first purpose was to assist the work of the London Missionary Society. From this beginning a score of societies have sprung up in Holland for direct or indirect missionary work.

Germany was not far behind Holland in the establishment of a missionary organization whose purpose was to train men for foreign missionary service. This was "Jannicke's Missionary School," established at Berlin in 1800. It fur-

[8] "New International Encyclopedia." Article "Church Missionary Society."

nished within the first twenty-five years of its life over eighty trained missionaries to the English and Dutch societies, and aroused much interest in Christian missions throughout Germany.

Switzerland followed Germany with its Missionary Institute at Basel in 1815, and in 1824 German Christians, among whom were men like Tholuck and Neander, formed the Berlin Missionary Society, to send out missionaries as well as to train them. In the same year France formed the Evangelical Missionary Society of Paris, and the existing missionary societies of Denmark, Norway, and Sweden also date from the first quarter of the nineteenth century.

American Societies

[9]The earliest trace of missionary societies or Boards in America is found in the organization of the "New York Missionary Society" (1796) by members of the Baptist, Presbyterian, and Dutch Reformed Churches. Monthly meetings were held "for the purpose of offering their prayers to the God of grace that He would be pleased to pour out His Spirit in His Church and send His gospel to all the nations." A few months later the same denominations formed the "Northern Missionary Society" at Lansingburgh, N. Y. The immediate object of these societies was to send out and support preachers among the various tribes of North American Indians. Neither of them seems to have aimed to extend

[9] "A Century of Missions in the Reformed Church."

its operations to the great heathen world beyond. The famous missionary sermon by Dr. John M. Mason, entitled "Messiah's Throne," was preached before this society in the Wall Street Presbyterian Church, New York City, in November, 1797. Dr. John H. Livingston also preached, before this same society, sermons which are almost equally famous with that of Dr. Mason. The one entitled "The Everlasting Gospel," delivered in 1804, is believed to have been reprinted and widely circulated by Samuel J. Mills and to have contributed something to the formation of the American Board.

It was in 1810 that the Congregational "General Association" of Massachusetts, meeting at Bradford, Mass., on June 29th of that year, and aroused by the earnest arguments and pleadings of the famous "Haystack Band" (Adoniram Judson, Samuel Nott, Samuel J. Mills, Gordon Hall, and Samuel Newell), at last agreed to recommend the organization of a missionary society which should sustain and encourage these young men in their project of "personally attempting a mission to the heathen." The first plan was to enlist the co-operation of the London Missionary Society in commissioning and supporting the American missionaries, and Judson was sent to England to make the proposition. This, however, proved impracticable, and after some further delay, Judson, Nott, Mills, and Newell, with Luther Rice and the wives of Judson, Newell, and Nott, were commis-

sioned by the newly organized (1812) "American Board of Commissioners for Foreign Missions," and sailed for their far-off field of India in February, 1812. Thus the earliest foreign mission work of the first permanent American foreign missionary society was fairly begun. For many years the Presbyterian Church and the Reformed Dutch Church were constituent members of the American Board, withdrawing in later years to form their own organizations.

On his long voyage to India, Judson became convinced that the Baptist view of immersion was Scriptural, and this later led to the formation of the first denominational missionary society in America, the "Baptist Missionary Union" (1814), known for its large and aggressive and evangelical work. Ere the formative period of missionary societies was over almost all of the leading Churches of America had organized their constituencies for mission work at home or abroad, the Presbyterians organizing their Home Board in 1802 and their Foreign Board in 1837; the Methodists, in 1819; the Protestant Episcopal Church, in 1820; the Reformed (Dutch) Church, in 1832; the United Presbyterian Church, in 1859; the Presbyterian Church, South, in 1861, and so on down to the present day.

A word must be said about the women's Missionary Boards. From the very first associations of Christian women were formed to help collect funds and to otherwise assist the Official Boards of the various Churches, but the pioneer society

of women which was organized for the purpose of direct work among non-Christian women in foreign lands was the "Society for Promoting Female Education in the East," London (1834). This society was formed because of the interest aroused by the reports brought back by the Rev. David Abeel, a missionary of the American Board, on his way home from China on furlough. He also greatly stirred the Christian women of New York, but the way to organization did not then seem open nor was any such movement effected till 1861, when Mrs. Thomas C. Doremus organized the "Woman's Union Missionary Society," composed of women from several denominations. This society has lately completed the first fifty years of its life, and the remarkable series of demonstrations among the Christian women of America to celebrate the jubilee of this movement (1911) is still fresh in the minds of many.

In addition to these Boards or Church organizations, a large number of auxiliary societies have been formed for various purposes connected with the work of missions. Among these we can but name the great Bible and tract societies, such as the English Religious Tract Society (1799), the Tract and Colportage Society of Scotland (1793), the British and Foreign Bible Society (1804), the American Bible Society (1816), the British and Foreign Sailors' Society (1818), the American Tract Society (1825), the American Seamen's Friend Society (1828), and a large number of similar organizations, whose object is to

carry the gospel to the spiritually needy, either directly or in co-operation with other missionary Boards or agencies. Nor must we forget such independent organizations as the China Inland Mission, with its magnificent and far-reaching work, and its co-operating branches in Europe, North America, and Australasia.

Between all these various Boards or societies there is of necessity much similarity as to their general plans and methods of administering the great work which they have undertaken. The Home or Domestic Mission Boards indeed are less complex in their activities, because it is possible for them to commit a number of functions which they would otherwise have to assign to separate Boards or societies, such as those for publication, education, supplies of various kinds, and training in many particulars. [10]But a foreign missionary society must, from the very nature of the case, combine within itself and under its own supervision the varied and complex duties of "a vast employment agency, a publishing house, the compeer of the great firms of our cities, a trust company handling large sums of money (only a portion of which is for its own work), a purchasing agency, a relief commission, boards of education, medical aid, and general philanthropy, a bureau of information, scientific, archæological, ethnological, political, as well as religious—all these and much more in addition and subsidiary to its main

[10] "The Missionary Enterprise," p. 122.

purpose of extending the knowledge of salvation through Jesus Christ." No wonder that it requires and usually secures men of the highest class, keenest brains, most loving hearts, and consecrated lives to direct and manage these complex and perplexing affairs. The more credit is it to their character and business abilities that there are no enterprises of such magnitude in the civilized world that are conducted with anything like the economy and success as are the great Foreign Missionary Boards.

In addition to the more direct agencies noted above, the missionary age has given rise to some movements, national or world-wide, that are most powerful auxiliaries to the development and spread of missionary work. Among these we note the following:

The Young Men's Christian Association and the Young Women's Christian Association. While the greater part of the efforts of each of these organizations is given to the uplift and Christianizing of their own members, yet through its foreign and international work it is a distinctively missionary agency. The Y. M. C. A. not only maintains a missionary spirit in its home associations, but its Inter-Collegiate Branch has stationed and maintains secretaries in foreign lands, who do for Christian young men and women there the work that the parent organizations do for the young men and women of Great Britain and America. This work

now extends to Japan, Korea, China, India and Ceylon, Brazil, Argentina, Mexico, Cuba, the Philippines, and the Levant, while the number of secretaries working in these lands is seventy-four. "At the same time, following the general principle of missionary work, a force of native secretaries has been trained with the special purpose of developing the associations along lines that are peculiarly adapted to their needs. Thus these associations have not only done much spiritual work, but have developed the departments found so useful in this country."

"The Young People's Society of Christian Endeavor," which began with the local society formed in Portland, Maine, in 1881, by the Rev. F. E. Clark, has proved a wonderful factor in training Christian youth throughout the world, and a unifying force among converts in every land. The first society in Oriental lands was formed in Fu-Chau, China, in 1885, and its native translation of the name "Christian Endeavor" was "the Drum-around-and-Rouse-up Society." Now there is scarcely a country, in which Christian missions are established, which does not also have its Christian Endeavor Societies, and of the 79,000 societies and nearly 4,000,000 members of the United Society of Christian Endeavor, almost one-fourth are found in non-Christian lands.

"The Student Volunteer Movement for Foreign Missions" is largely a supply society, seeking to bring the missionary spirit so to bear upon the

Christian students of our own and other lands that they will volunteer for missionary work in the field, or, in any event, be life-long sympathizers with and sustainers of all efforts for the redemption of the world. It had its inception at Northfield, Massachusetts, in 1886, at the first international conference of Christian College Students. At that conference twenty-one of the 252 delegates present definitely decided to become foreign missionaries, and one hundred others put themselves on record as being "willing and desirous, God permitting, to become foreign missionaries." Later, under the leadership of Robert P. Wilder, John R. Mott, Luther B. Wishard, and others, the movement developed into a student organization having for its field the colleges and universities of Canada and the United States, for its object the missionary education of the students of these institutions and the recruiting of missionaries from among them, and for its watchword "The Evangelization of the World in This Generation." Its latest report (1915) gives the following significant figures: "The total number of Student Volunteers who have sailed for foreign fields from the beginning of the organization, and under the various Mission Boards and other agencies is between 6,150 and 6,180; number sailing in 1914, 270. The Student Summer Conferences held in 1915 had about 5,100 delegates in attendance. The missionary gifts of students in our colleges during 1910 amounted to $133,761, of which $37,-

708 were for home and $96,053 for foreign missions. Figures embodying such facts are full of the greatest encouragement, and lead us to confidently expect a wide interest in Christian missions among the college students of our land.

"The Young People's Missionary Movement of the United States and Canada," whose name has recently been changed to "The Missionary Education Movement," was the outgrowth of a conference of those interested in young people's mission work, held in New York in the fall of 1901. In 1902 the movement was formally organized. It is under the direct control of the Mission Boards of the Churches of the United States and Canada, having a Board of Trustees selected from the various denominations, with headquarters in New York. Its principal work has been to encourage the formation of mission study classes among the young people of the Churches and to create and publish a supply of reliable text-books for such classes. It not only furnishes the text-books, which are published in large quantities and distributed through the various denominations at a minimum cost, but it trains leaders for such classes by the issuing of missionary literature for teachers and the holding of Summer Conferences at convenient points. The first Conference was held at Silver Bay, on Lake George, N. Y., in 1902. It has also been instrumental in encouraging the formation of Departments of Young Peo-

ple's Mission Work in connection with the denominational Mission Boards. The earliest of these to be organized (1896) was that in connection with the Mission Boards of the Reformed (Dutch) Church in America. The Rev. A. DeW. Mason, who was also active in the organization of the Young People's Missionary Movement, was its first secretary.

"The Laymen's Missionary Movement" is the latest form of organization for Christian workers for missions. The need of interesting adult men in aggressive missionary work has long been felt, but the feeling did not crystallize till 1906, when a regular organization was effected. "Its purpose is simply to co-operate with the regular missionary agencies of the Churches in the enlargement of their work. It does not divert missionary offerings from congregational or denominational channels, nor does it promote the organization of separate men's missionary societies within the congregations. As the movement is "an inspiration, not an administration," it has been chiefly occupied with the presentation of an adequate missionary policy to influential groups of men, and also with the exploitation of methods of missionary finance which have produced the best results. The movement stands "for investigation, agitation, and organization;" the investigation by laymen of an adequate missionary policy, and the organization of laymen to co-operate with the ministers and missionary Boards

in enlisting the whole Church in its supreme work of saving souls. The movement has been organized also in Great Britain and on the Continent. [11]In 1909 it held a series of conferences and conventions in the chief cities of the United States, which aroused great enthusiasm among laymen of all denominations.

The Interchurch World Movement, organized in 1919, was expected to be the source of a great interdenominational movement that would make possible a large advance in Protestant mission work. Its aims were favored by most of the Protestant Churches and by its study of the conditions and requirements of the Foreign and Home missionary fields, much stimulus was given to the benevolences of the Churches. But it was soon found to be impracticable to carry on the movement upon the scale and by the methods proposed and after a thorough trial its activities were by mutual consent suspended.

Such is a brief outline of the world-wide and age-long work of Christian missions, the attempt of the Church to fulfill the object of her founding, the desire and command of her Master, and the purpose of every one in every age and land who truly loves God and his fellow-man. When we regard the long procession of the centuries which have passed since the Lord's last command was given, the slow, faltering, uncertain, and too often unwilling steps by which His disciples have

[11] World Atlas of Christian Missions, p. 29.

followed the way of His appointment in this matter, the heart of love with its hope long deferred grows sick, and we cry, [12] "Where is the promise of His coming?" But over against our impatience and unbelief we hear once more the promise, [13] "For yet a little while and He that shall come will come and will not tarry," and with full confidence, reading the future in the past, and knowing that God's times and ways for the world's redemption are not our times or ways, we may yet "run with patience the race that is set before us, looking unto Jesus," and knowing that the day will surely come [14] "when they shall teach no more every man his neighbor and every man his brother, saying, 'Know the Lord,' for they shall all know Me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sin no more." And in that day shall Jesus Christ, the greatest of missionaries and the Saviour of mankind, [15] "see of the travail of His soul and shall be satisfied."

[16] God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,

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[12] 2 Pet. 3:4.
[13] Heb. 10:37.
[14] Jer. 31:34.
[15] Isa. 53:11.
[16] Written for the Lambeth Conference, London, 1908, by A. C. Ainger.

When the earth shall be filled with the glory of God,
as the waters cover the sea.

From utmost East to utmost West, where'er man's
foot hath trod,
By the mouth of many messengers goes forth the voice
of God;
"Give ear to Me, ye continents, ye isles give ear
to Me,"
That the earth may be filled with the glory of God, as
the waters cover the sea.

What can we do to work God's work, to prosper and
increase
The brotherhood of all mankind, the reign of the
Prince of Peace?
What can we do to hasten the time—the time that
shall surely be,
When the earth shall be filled with the glory of God,
as the waters cover the sea?

March we forth in the strength of God, with the
banner of Christ unfurled,
That the light of the glorious Gospel of truth may
shine throughout the world.
Fight we the fight with sorrow and sin, to set their
captives free,
That the earth may be filled with the glory of God, as
the waters cover the sea.

All we can do is nothing worth, unless God blesses
the deed,
Vainly we hope for the harvest, till God gives life to
the seed;

Yet nearer and nearer draws the time, the time that
shall surely be,
When the earth shall be filled with the glory of God,
as the waters cover the sea.

CHAPTER XVIII

THE EFFECT OF THE WORLD WAR UPON MISSIONS

Since the foregoing chapters were written, the "World War" has swept over the nations, profoundly and permanently affecting the national circumstances and the international relationships of every people. It is, therefore, obviously impossible that Christian Missions should have escaped such far-reaching influences, nor can the history of Missions be at all adequately considered without some reference to the changes and readjustments made necessary by the greatest conflict which has ever claimed a place in the records of human history.

Losses

In the first place, it is to be noted that the nations most intimately concerned with the prosecution of this War were those very nations that had been hitherto most active in the prosecution of Protestant Foreign Missions. Out of the 995 Protestant Foreign Missionary Societies listed in the [1] "World Atlas of Christian Missions," 741 or almost three-quarters were organized and main-

[1] "World Atlas of Christian Missions," p. 78.

tained by the Protestants of the United States, Canada, Great Britain, France, Germany, Austria and Italy, every one of which countries was involved as an active participant in the World War.

Moreover, the principal fields of missionary work were speedily involved in the area of military movements or governmental espionage. No small part of the war was waged in Africa, where the German possessions in Togoland, the Kamerun, German Southwest Africa, and German East Africa were invaded by the British and French forces, their civil governments taken over, and in many cases their mission stations closed and their missionaries silenced or repatriated. The activities of over 1,250 missionary workers were thus terminated, an annual gift for their work of almost $1,500,000 was checked, and over 385,000 baptized native Christians, with hundreds of thousands of adherents were left unshepherded save for the care so generously and unselfishly given them by neighboring missions of other nationalities.

Similar results were felt in some degree by German missions in China, India, and all parts of the Near East, where the nationals of enemy aliens were so closely watched by the Allied or neutral Governments that but little public activity, either social, political, or religious could be exercised by them.

Nor was this the extent of the disturbance caused by the war among the missionary workers

in non-Christian lands, for even in Mission Fields, wholly under the control of the Allies or of nations friendly to their cause, and even in countries far remote from the actual scenes of the conflict, the spirit of unrest and of apprehension was so prevalent that the work was slowed down and in some instances almost destroyed.

Effect on Home Agencies

Moreover, the home agencies were often seriously impaired as to their resources in men and money.

[2] A comparison of the annual reënforcements sent to their several mission fields by twelve typical British Societies during the four years of the war (1914-1918) shows a decrease in the total of such reënforcements from 245 sent out in 1914 to only 63 sent out in 1918.

A similar comparison of reënforcements sent out by ten American Boards during the same period likewise shows a decrease from 269 to 184. The disturbed conditions of these war years in Great Britain and in the United States readily explain such losses, and the only really remarkable feature is that at the close of the war the missionary forces in the field were found to have so nearly maintained their numbers at the pre-war strength, the total net loss of the British Societies above quoted being only 269, and the American

[2] "International Review of Missions, 1919," p. 479.

missions actually showing a slight gain of 62 workers.

Finances

The finances of the mission boards were also seriously affected. The rising cost of living expenses both at home and in Asia; the ever increasing burden of taxes rendered needful by the stupendous military and naval operations; the disruption of business and economic industries; the shrinking income of many of the very people who would ordinarily be the most liberal givers to missions; and the many other serious privations and burdens under which almost all the people of North America and Europe suffered, cut deeply into missionary resources.

To state this monetary loss in figures, however, would not be possible nor exact because of the counterbalancing conditions involved. Indeed, it might be stated with entire truth that the Churches actually increased, by no inconsiderable sums, their missionary gifts during the war period. One authority claims that the foreign missionary boards of the United States increased their receipts from 1915 to 1918 by the large sum of $4,700,000, giving $16,000,000 in 1915; $17,000,000 in 1916; $19,000,000 in 1917, and $20,700,000 in 1918. But even these surprising gains could not offset the steadily rising costs of maintenance and exchange, so that at the close of the war there

was scarcely a British or American Board that was not carrying a heavy deficit thus created.

Effect on Non-Christian Thought

To these material hindrances must also be added the mental and spiritual bewilderment which fell upon many Christians both at home and abroad as they saw men of the same race and the same religion interlocked in the deadly strife of the great conflict and especially as they came to realize the deep-seated hatred and the inhuman cruelty which marked the progress of the struggle for supremacy.

[3] Dr. Barton has reported that a Mohammedan, preaching twenty days after the war broke out, in the Mosque of St. Sophia at Constantinople, congratulated his Mohammedan hearers that twenty million of Christians in Europe were cutting one another's throats, and he prayed that their number might increase. He said, "That is Christian civilization," and added, "We spit in the face of such civilization."

Such was the moral odium attaching to the war among men far removed from the scene of action. But even more serious was the effect upon the lives of those who were thrust into the midst of the conflict. How can we hope to retrieve the damage wrought by the injurious impressions made by the sights and sounds of the battle-front

[3] "Foreign Missions Conference Report, 1919," p. 119.

in Christian France and Belgium upon the minds of the representatives of non-Christian peoples who were brought to Europe to aid in the great conflict between these Christian brethren? Surely the former comment of the non-Christian world, "Behold how these Christians love one another," perforce gave place to the amazed utterance, "Behold how these Christians *hate* one another," and many a sorely puzzled native sought in vain for an explanation of the denial, by their acts, of the former claims of Christian people that they were governed by the "Golden Rule" of mutual forbearance and forgiveness.

Gains

But over against these and all other losses, gains were made and principles and methods were tested in a manner and to an extent which would have been impossible save by the fierce crucible of war.

As the three Hebrew captives were undaunted by the sight of the [4] "burning fiery furnace," and steadfastly refused to bow down before the "golden image which Nebuchadnezzar the King had set up," so tens of thousands of Christians of every race refused to surrender their convictions and their hopes at the behest of the Moloch of War, and continued steadfastly in their faith and their works under the greatest difficulties, privations, and perils.

[4] Dan. 3:1-6.

Ideals

Thus when the non-Christian world had recovered from the first shock of the conflict and began to see more clearly the purpose and the ideals of the Allied peoples, they were able to discriminate between the appearance and the reality of the causes and purposes of this hideous struggle and to confess that Christianity still possesses a power to inspire men to fight to the bitter end for that brotherhood and freedom of all mankind which would have perished from the face of the earth had the "mailed fist" prevailed. And so, as time went on and these moral issues became more evident, it was more fully understood, by Christian and non-Christian alike, that the War did not mean that the principles of Christianity had failed, but simply that men had failed to apply those principles to human life as they should have done. [5] "We now therefore have a new occasion and a new responsibility for proclaiming that the only sure foundations for safety and an ordered life of social groups,—the nations of the world, are the Christian principles of liberty, democracy, justice, co-operation, service and love. Jesus' ideal of a universal Kingdom of God, based upon righteousness and love, and compounded of all the nations, shines out with a new splendor and may be proclaimed with new conviction and meaning. Christian truths ought, now, more than ever,

[5] "The Missionary Outlook in the Light of the War," p. 45.

to have their strongest appeal to the nations when stated in terms of their universal application. It is a part of the missionary message in the new world situation that no nation can live as an end in itself, but must find its place in the family of nations, and that the salvation of the nation is for the sake of the salvation of the world."

Heroism

The World War also brought out the heroism of the Christian missionary in a way which compelled the attention of men to a trait of character which has always existed in these servants of Christ, but which has often been concealed by the modesty and self-obliteration that so often marks the true "ambassador of God."

Let but a single incident typify hundreds and thousands of like character. The scene is in northwestern Persia; the occasion an "evacuation" of the city of Urumiah, when some sixty thousand Christian people are being driven out to captivity or death. [6] "Their flight led through desolate mountain defiles, past villages filled with hostile peoples, with enemies behind and on either hand, seeking to plunder and kill. But amid all their foes, they had one ever faithful friend. For twenty-six years Dr. Shedd had been the protector, teacher, and counsellor of all classes, and now when his people were led out as sheep to the

[6] "The Near East: The Cross Roads of the World," p. 136 seq.

slaughter, he and his no less heroic wife went with them, determined to shepherd them to the end. There were frequent attacks from roving bands of Kurds and Turks. Men were killed and stripped, and women were shot. There were constant firing and scenes of untold hardship and suffering. But Dr. Shedd was always on horseback, now cheering the people at this point, now helping a little sick child there, again rallying a few gunmen to beat off an attack or parleying with the enemy. He was everywhere at once.

"A week of this terrific journey passed. Worn with fatigue and anxiety and enfeebled by preceding months of the hardest kind of work, Dr. Shedd at length fell ill with cholera. Except for her servants, Mrs. Shedd was alone through the night vigil with her sick husband. There was no medicine, no doctor, not even a lantern to shed a ray of light upon them. And so with his wife watching by his side, praying and hoping for the assistance that never came, the cart rumbled on, and before dawn, Dr. Shedd breathed his last. In the early morning, with a little axe and their bare hands, they hollowed out a grave on the mountain side, read a few words from St. Paul's chapter on the resurrection, left him to his rest, and hurried on. A rude cross on a mountain cliff, a rough pencil sketch by a British Army officer, a scarcely perceptible mound of earth by the wayside—these are the guides to the grave of one who 'counted not his life dear unto himself'—William

A. Shedd, missionary of the Presbyterian Board at Urumiah, Persia." Such a man did far more than merely preach the Gospel—he lived it, and in his very death he illustrated its great principles of self-sacrifice and love so clearly that the source of his heroism could not be mistaken or ignored, even "his enemies themselves being the judges."

The Contact of East and West

The World War also did a service to Christian missions quite comparable to the effects wrought upon the world of the Middle Ages by the Crusades of the twelfth and thirteenth centuries. This was the bringing of masses of Orientals into close contact with Western nations.

Thousands and tens of thousands of natives from India, Africa, China, Japan, Mohammedan lands, and even from the islands of the sea, were drafted into the Allied armies as soldiers or laborers, and were thus brought into closest touch with European and American thought and ideals. While it must be confessed that much of that which these Orientals saw of Western life and morals tended to degrade rather than to exalt Christianity in their opinion, yet the fact remains that far more was done during the four years of the war than could have been done in a generation of time, under ordinary conditions, to break up both the isolation of the East and that of the West, and to scatter the seeds of Western influences throughout the peoples of Asia and Africa. With

the close of the war, thousands of these natives returned to their homes and in African kraal, and Indian village, and Chinese town, and Arab tent, told in their own way the wonderful story of their experiences, which will be passed from father to son and from neighbor to neighbor, and from tribe to tribe, until its leaven shall have permeated the whole land. In all these nations that has become true which was specially written concerning India, of which one has said: [7] "How thankful we ought to be that in trench and camp, such organizations as the Y. M. C. A., the Y. W. C. A., the Red Cross, and the Salvation Army, have interpreted to the Indian soldier in terms that he could understand, the very spirit of the religion of Christ; and that through hospital and dispensary, school and college, workshop and farm, the same thing has been done for India by missionaries working in that land. The rapid breaking down of the isolation of India has laid her open to all the currents of the world's thought, wholesome and unwholesome, good and evil alike. In order to meet this new and challenging situation, adequate reënforcements and adequate equipment are needed."

The like may be said of all other mission lands. The thought and action of the world is in flux as never before,—now is the time to mould the minds and hearts of non-Christian peoples after the pattern of Jesus Christ.

[7] "Missionary Outlook in the Light of the War," p. 79.

The Decadence of Non-Christian Religions

Another factor that may be noted as indicating the profound effect upon Eastern lands of the War, when its impact was added to the long continued urge of the preceding centuries of missionary effort, is the lessening influence of the religions of the non-Christian nations upon the thought and ideals of their people.

Discussing this topic, Dr. Cornelius H. Patton has given many facts from which we can quote but a few, having to do with the three most widespread and powerful of the non-Christian religions, Hinduism, Confucianism, and Mohammedanism.

Speaking of India's faith, Dr. Patton quotes from a prominent native Christian paper, the *Dnyanodaya,* which says of Hinduism:[8] "A more fluid, systemless religion, one less fitted to call out heroic virtues and intense devotion could hardly be conceived. Its essence may be summed up in the two short phrases, 'Think and believe what you please; do what you please.' It has no great person to be its hero, its ideal, its authority, its leader; no inspiring book; no brief creed to crystallize and express its principles; no ethical standard or requirements; no quickening of conscience; no discipline or judgment bar; no program for hopefulness to its followers or to the world; no gospel of love; no summons to self-

[8] "World Facts," p. 32.

sacrifice; no bugle call to devotion; no organization to train or inspire its members; no promise of temporal or eternal reward." Truly this is a pretty stiff indictment against a religion which for three thousand years has deadened the hearts and lives of three hundred million people.

Referring to China, Dr. Patton instances the suggestive fact that everywhere heathen temples are being converted into public schools and are even being turned over to the missionaries to be used as centers for the propagation of Christianity. "But the surest evidence of all" (as to the decadence of Confucianism), he says, "arises from the feeling on the part of an increasing number of patriotic leaders that China's supreme need is a better religion. The old faiths had their chance and they failed China in her hour of need. At the beginning of the modern movement, before the Manchus were expelled, China's greatest Viceroy, Chang Chih-Tung, wrote his famous book "China's Only Hope," which reached a circulation of over a million of copies. It is a well reasoned and impassioned appeal for a new system of education, based upon Western science, but not excluding the Chinese Classics. Thanks to Chang Chih-Tung, and other enlightened teachers, China now has her modern schools, yet the country remains as helpless as she was in 1900. No wonder that there are an increasing number who think that China's "only hope" lies beyond instruction in science and economics. A prominent Chinese

official, in talking with a visitor from the West, recently summed it all up by remarking, "We must go deeper to find the secret of Christian civilization; it is clear that we must study your sacred books as well as your democratic institutions and your systems of trade and education." He saw the truth of that which Queen Victoria once declared to be the foundation of her nation's prosperity when, in response to the question of some of her Indian Princes, "What is the secret of England's greatness?", the Queen sent them a copy of the Holy Scriptures with this simple reply, "This book is the secret of England's greatness."

Mohammedanism has ever been one of the most baffling problems with which Western thought and power has had to contend. What effect then has the World War had upon this militant faith? Dr. Samuel M. Zwemer recently said that [9] "the statement was made at the Cairo Conference in 1906 that no one could look at the political division of the Moslem world without seeing startling evidence of the finger of God in history. Since then we have seen added proof of this in the utter collapse of Moslem political power, and heard the death-knell of Pan-Islamism in the progress of a series of events without parallel in the history of Islam. The occupation of Morocco, the loss of Tripoli, the partition of Persia, and the disastrous defeat of Turkey by the Balkan allies followed

[9] "Foreign Missions Conference Report, 1919," p. 236.

each other with startling rapidity even before the war. Then came the Great War; the collapse of Turkey; the defeat of Germany; the new alignment of Arabia as an ally of Britain and France. And yet this may not mean all we hope. Islam as an intellectual and spiritual empire still exists and may find, in the day of political defeat, a new principle of unity in its common peril." But as Dr. Patton adds, [10] "Moslemism has worked out badly for the world. It stands discredited among the enlightened peoples of the earth. No tears are being shed over its sorry plight today. If it goes the way of the other faiths which are buttressed by ignorance, and which separate morality from religion, then the tale of decadent non-Christianity will be complete."

Unification of Christian Effort

One other factor in the effect of the World War upon missions remains to be considered—the unification of missionary thought and effort under the tremendous pressure of the great conflict.

It was true indeed, long before the war, that Christians both at home and abroad were drawing nearer and nearer together in the prosecution of the Lord's work. The oldest of the interdenominational British Missionary Societies—the old "London Missionary Society" (1795) was organized only 119 years before the outbreak of the war, and the pioneer of united missionary effort among

[10] "World Facts," p. 37.

the American Churches, the "American Board of Commissioners for Foreign Missions" (1812) was but little more than a century old at that time. Yet within that hundred years, Christian co-operation not only at home but on the foreign field has progressed with such rapidity that scores of organizations, missionary, philanthropic, social service and reformatory, interdenominational and international have sprung up and become strong and flourishing. One need but call the roll and recall the work of the great Missionary Boards of Britain, America and the Continent, the Bible Societies, the Y. M. C. A., and Y. W. C. A., the Salvation Army, the Red Cross, and scores of kindred organizations, to realize how widely and deeply the spirit of consecration to service has entered into the mind and heart of men and women and to realize that underneath all the widely varying forms of service has been the true spirit of Christian missions, the giving of one's self for others, and that for the sake, if not always in the name, of Christ Jesus.

And although there has been undoubtedly much sentimentality intermingled with the nobler motives of these workers, and the lure of the unfamiliar and the heroic attracted some who never would have been moved by the simple need of their fellowmen if less dramatically expressed, yet there was exhibited by thousands, who professed no other form of allegiance to Christ, that spirit of consecration to service which is the very flower

of the precept and example of Him who came to earth "not to be ministered unto but to minister."

And now that the roar of the guns has been silenced and the glare of flaming cities and homes has died away, there are still uncounted numbers of men and women who are giving themselves without stint to the exacting labors and problems of the rehabilitation of a sorely stricken world. But students of these problems are seeing more and more clearly, as their thought goes on, that the only cure for the present sorrows of the world and the only insurance against a repetition of the awful scenes and sufferings of the past few years is the wide and deep implanting in the hearts of men of every race and faith those never changing truths of righteousness and justice and love and Christian fraternity, which, unlike their spurious imitations, are based upon the one foundation, Jesus Christ, and are therefore immovable and immutable.

The World War was a terrible mistake, a most wicked attempt to subvert the liberty and peace of the nations, an exhibition of Satanic fury that has seldom been equalled and never surpassed in all the long and blood-stained centuries of the world's history, still, even it may yet become, by God's will and in His hands, an instrument of mercy and blessing, if only its warnings are heeded, its lessons learned, and men prepare their hearts and lives against that day when the Al-

mighty God shall [11] "overturn, overturn, overturn," until the crown of all dominion and power is placed upon the brow of that Prince of Peace whose right it is and who, in the fulness of time, shall surely rule and reign forever, King of nations as He is now the King of Saints.

[11] Ezekiel 21:27.

QUESTIONS ON THE OUTLINES OF MISSIONARY HISTORY

(These questions will be found helpful to the student in emphasizing the more important items in each chapter of this book. They will also serve, in connection with the alphabetical index, as an analysis of and a cross-reference to the preceding pages.)

Chapter 1. Introductory

1. Define "Christian Missions."
2. Three essential qualifications of a Christian missionary.
3. Five principal motives of Christian Missions.

Chapter 2. Apostolic Missions (33-100)

1. Six Periods of Missions with dates.
2. Chief method of Missionary propaganda in the Apostolic Period.
3. Ten Great Persecutions with dates of first and last.
4. Emperor by whom and date when Christianity was officially recognized.

Chapter 3. Patristic Missions (100-800)

1. Brief account with date, of work of the following missionaries (so far as possible give in form of answers to questions, Who, When, Where, What, Whither?): Ulfilas, Martin of Tours, Patrick, Columba, Augustine, Columbanus, Boniface, Anskar, Cyril and Methodius.
2. Five methods of Missionary work.

Chapter 4. Medieval Missions (800-1500)

1. What were the Crusades? How many? Dates of first and last.
2. Results in Palestine.
3. Five effects of Crusades on history of Europe.
4. Monastic Orders—Benedictines, Franciscans, Dominicans, Jesuits. Give founder, date and principal characteristics of each order.

Chapter 5. Reformation and Post Reformation Periods (1500-1650 and 1650-1793)

1. Name five "Reformers before the Reformation."
2. Three fundamental differences between the Romish and the Protestant Churches.
3. Attitude of Reformers toward foreign missions, with three reasons for it.
4. Reformation Missionaries (answer as suggested in Chapter 3). Van Welz, Schwartz, Roger Williams, John Eliot, David Brainerd, the Mayhews.

Chapter 6. India

1. Give area and population of India, with some account of the character of the people, and influence of caste.
2. Give a brief outline of the life and work of Carey, Duff, Martyn, Heber.
3. Do the same in reference to Judson, Scudder, Butler.
4. Who and when was the first unmarried woman missionary to India? The first medical woman missionary?

5. Tell something of the South India United Church.
6. What is the present attitude of native India toward Christian missions and civilization?

Chapter 7. China

1. Give the population of Africa, China, India, Japan and Korea, South America and United States, and arrange these in the order of population.
2. When did the Nestorian missionaries enter China? Who was the first Roman Catholic missionary and when?
3. What was the permanent effect upon China of these early missions?
4. With whom did modern Protestant missions to China begin? Give some account of his work.
5. Who were the earliest missionaries and when? What particular service did David Abeel render to the cause of missions?
6. Who began medical mission work in China, and when?
7. What led to the opening of the Five Ports, and when? Name the ports.
8. What was the "Tai Ping Rebellion," and when? Its ultimate effect upon missions.
9. State the leading principles of the "China Inland Mission." Who was its founder?
10. What can you say of the Boxer uprising?
11. Give some account of James Gilmour of Mongolia.
12. What are the present conditions in China and attitude of government and people as to Christianity?

Chapter 8. Japan and Korea

1. When and by what European was Japan first discovered?
2. Who was the pioneer Christian missionary to Japan? The result of this early work and the reason for its persecution by the Japanese government?
3. When and why did the Japanese adopt the policy of excluding other nations. How long did it last? Who broke this seclusion; when, and how?
4. Name three of the first Protestant missionaries to Japan? When and by whom was the first Christian church organized?
5. Tell something of the life and work of Drs. Hepburn, Brown, Verbeck, Neesima.
6. What is the location of Korea in relation to Japan and China, and what has been the political result?
7. Who were the first American missionaries to Korea?
8. Describe the early Korean Church.
9. What is the present outlook for Christianity in these countries?

Chapter 9. Mohammedanism

1. Give a brief sketch of the character of Mohammed and the chief events of his life.
2. What are the three great missionary religions of the world?
3. What is the creed of Moslemism, and what are its six articles of faith? Briefly describe each.

4. What are the five religious duties of the Mohammedan? What is the Ramazan, and how observed?
5. About how large is the Mohammedan population of the world? How many of these are under the rule of Christian governments?
6. What are the leading Mohammedan lands of Asia? Name them in relative order of importance.

Chapter 10. Mohammedan Lands

1. Why should the evangelization of the Moslems be so difficult a task?
2. What missionary went to Arabia in the thirteenth century. Describe his work and results.
3. What Scottish nobleman began mission work in Arabia in 1885, and where?
4. What American Mission to Arabia was begun in 1890, and who were its pioneer missionaries?
5. What are the most successful methods of mission work among Mohammedans? Name the three leading Mission Colleges among Moslem people.
6. What English Society has the most flourishing work in Palestine? Which is the leading American Society in Egypt?
7. What is the general outlook for missions to the Moslem work?

Chapter 11. Africa

1. Give population of Africa. What can be said as to the variety of its people and their general characteristics?
2. Give some facts showing the connection of Africa with the early Bible History.

3. What are the five geographical divisions of Africa in relation to Missions? Are there any successful Protestant missions in North Africa? Name them.
4. Who was one of the early pioneers in East Africa and what was his vision of an "Apostle Street"?
5. Give a brief account of the work of Mackay of Uganda, and John Mackenzie.
6. What names of special prominence are connected with the South African Missions. Name and describe the work of a world-famous missionary-explorer, and his almost equally well-known father-in-law.
7. What American journalist found Livingstone? When and where did Livingstone die and where is he buried?
8. Tell something of the attempt to colonize East Africa with Christian negroes. Name the two leading colonies.
9. Say what you can of Melville Cox, Bishop William Taylor, Bishop Crowther.
10. Give a brief sketch of the use of Christian missions in Madagascar and their present condition.

Chapter 12. Islands of the Pacific

1. What are the four divisions of the Island World: and into what two groups may they be divided?
2. How many races (not tribes) are represented among the inhabitants of Oceania? Name and briefly describe them.
3. State some of the general characteristics of these people.
4. What typical inland missions are mentioned in this chapter?

5. What English missionary Society sent the first missionaries to the South Sea Islands? To what Islands did they go, and when?
6. How were these missionaries received, and what was the final result of their work?
7. Where are the Fiji Islands, and when and how was the first knowledge of the Gospel brought to them?
8. Tell something of the life and work of James Calvert.
9. What three names are conspicuous in the evangelization of the New Hebrides group?
10. What was the inspiring epitaph regarding the work of John Geddie?
11. How was the attention of American Christians first directed to the Hawaiian Islands, and what Missionary Board sent the first workers to these people?
12. Describe some of the great difficulties put in the way of the early missionaries by the natives of Hawaii. By visiting Europeans and Americans.
13. Tell something of the "Great Awakening of 1837-38," and the Sacrament Sunday in the latter year.
14. What is the present relation of Hawaii to the United States?
15. How were the Philippines brought under the protectorate of the United States and when?
16. What was the educational and religious condition of the people at that time?
17. What steps were taken by the United States government for the educational, and by various

American missionary boards for the religious welfare of these islands.

18. What missions are now at work among these islands, and with what success?

Chapter 13. South America

1. What name was given to this continent by Miss Guiness? By Dr. F. E. Clark? Why?
2. What has been done in the past for the South Americans by the Romish Church? How long has it been in control of these countries? With what result?
3. Tell something of early Protestant attempts to colonize and evangelize this continent. The Villegagnon colony; the Dutch settlements in Brazil.
4. Describe briefly the work of Capt. Gardiner. Of James Thompson and his "Lancastrian Schools."
5. What are the hindrances to Christian missions which are especially prominent in South America, as mentioned by Dr. Thomas Wood?
6. What are the only remedies for these evils, and how far are they now being used?

Chapter 14. North America—The Negro Question

1. What fact chiefly distinguishes missionary work in North America from that in other lands?
2. When did the Negro question first arise? What was the number of Negroes in the United States at the close of the Civil War? Now?
3. What are the three lines of work most closely pursued for the benefit of the Negro?

4. What are the two denominations enrolling the largest number of Negroes? About what proportion of this race are adherents of some church?
5. Give a brief account of the Anti-Slavery Movement and name some of its more prominent leaders. By whom was the Emancipation Proclamation issued, and when? What was its permanent effect upon Negro slavery?
6. Give a brief description of the work of the Hampton Institute, and of the Tuskegee Institute, with names of founders?
7. What is your idea as to the right relations of the white and negro races in America? Have the latter ever had a fair deal, and why?

Chapter 15. North America—The Indian Problem

1. Into what three periods can we divide the relation of the United States Government to the North American Indians?
2. What Christian Church first did extensive work among the Indians of the Northeast—the Mississippi Valley—the Southwestern and Western States?
3. Tell something of the story of Marcus Whitman in Oregon. What was the special service he did to the United States? What was the special work of Edgerton R. Young, and where?

The Appalachian Mountaineers

4. Who are the Mountaineers? From whom descended? Where do they live and what are their number?

5. What are their characteristics? Name two Presidents who have come from these people.
6. What denominations are working among the Mountaineers? What are their chief methods?

The Mormon Question

7. Who are the Mormons? What is the name of their religious body? What are the numbers of this people? Where do they live? What is the chief center of their settlement, and power?
8. Tell something of the history of this sect, their leading characteristics and why they are such a menace to this country.
9. What missionary work is being done among the Mormons, and with what success?

Chapter 16. The Immigrant Problem

1. What is about the sum total of European and Asiatic immigration to the United States since 1820? About how many in a year for the ten years previous to the World War?
2. From what sections of Europe did the greater number of these immigrants come, down to about 1880? From what parts of Europe has been the heaviest immigration since that time?
3. About what proportion of our immigration is now from the British Isles, Germany, France, and Scandinavia? What proportion from Austria, Poland, Italy, Russia, and the Slavonic races?
4. As to religions, how would you divide the immigrants from the above countries?

5. What is the need of missionary work among these people, and through what methods can it be best accomplished?
6. What effect does the non-assimilable elements among the immigrants have upon our country, and how safeguard ourselves against them?

Chapter 17. The Home Base

1. What were some of the early Missionary Societies, or orders in the Romish Church?
2. What is the "College of the Propaganda"? Its purpose and its work? What is the "Seminary for Foreign Missions" at Paris?
3. What was the earliest English Foreign Mission Society? When founded? What well-known missionary among the American Indians did it help support?
4. What was the earliest voluntary missionary society to be organized in England? When was it founded? Who was its founder and what its first foreign missionary field?
5. What was the first great interdenominational missionary society in England? Where are its chief mission fields? Who were some of its best known missionaries?
6. Tell something of the Church Missionary Society; the Netherlands Missionary Society; the Berlin Society; the Missionary (Basel) Society, and the Societies in France and the Scandinavian lands? About what time were most of these organized?

7. What were the earliest American missionary societies? About when formed? The particular purpose of their work?
8. Give date and some particulars as to the organization of the "American Board"?
9. What was the first denominational board to be formed? What other Churches organized missionary work from about 1819 to 1861?
10. When was the first woman's Foreign Missionary Board organized in London, and by whose influence? When did the American women follow this example, and who was their leader?
11. Name a few of the leading Auxiliary Societies whose work is essential to the succession of Christian Missions.
12. Tell something about the origin and work of the Y. M. C. A., the Y. W. C. A., the Y. P. S. C. E.
13. Tell also something of the origin and work of the Student Volunteer Movement, the Young People's Missionary Movement (Missionary Education Movement), the Laymen's Missionary Movement, the Men and Religion Movement, and the Interchurch World Movement? How do these movements differ from each other, and what is the general purpose and effect of them all?

Chapter 18. The Effect of the World War Upon Missions

1. How large a proportion of Protestant Foreign Missionary Societies were maintained by the nations engaged in the World War? What was their number?

2. What was the effect of the War upon German Protestant Missions?
3. How did the War affect the missionary resources in men and money?
4. What was the effect of the strife upon non-Christian peoples?
5. How did the national ideals of the Allies influence their missionary work?
6. What can be said as to the heroism of many missionaries in the war zone? Give an example.
7. Compare the effects of the World War on the Oriental World, to the influences of the Crusades on the Asia of the Middle Ages.
8. What can be said of the decadence of the non-Christian religions—Hinduism, Confucianism, Mohammedanism?
9. In what way did the World War affect missions through the unification of Christian effort?

THE EXPANSION OF CHRISTIANITY

The accompanying diagrams are an attempt to visualize the expansion of Christianity, from the earliest times to the present.

Chart. I. Apostolic Period, 33-100 A. D.

In the first of the periods into which the History of Missions is usually divided,—the Apostolic Period (A.D. 33-100)—we see that the work of Christian Evangelization was practically confined to the lands bordering on the Mediterranean Sea.

Chart II. Patristic Period, 100-800 A. D.

During the second or Patristic Period (A.D. 100-800) Rome became the religious as well as the civil capital of the Roman Empire (A.D. 312) from which the Christian missionaries pressed north and west until they had carried their message into many of the countries of Western Europe to the British Isles, to the cities of North Africa, Egypt, Asia Minor and Armenia, and even into far off India and China.

The third or Medieval Period (A.D. 800-1500) saw "the banners of the King" advanced still further north into the lands of the Scandinavian peoples, the far off tribes of Iceland and Greenland, and to parts of the Near East, China, India and Central Africa

Chart III. Medieval Period, 800-1500 A. D.

hitherto unvisited. This also was the period during which the Crusades brought Christianity for the first time into contact with Mohammedanism and Christian civilization into contrast with the religious and intellectual life of the Saracenic peoples.

In 1492 Columbus added a new hemisphere to the world's geography and during the fourth or Reformation and Post-Reformation periods of Missionary History (A.D. 1500-1793) through further discovery, exploration, conquest and colonization of North and

Chart IV. Reformation and Post-Reformation Periods, 1517-1793 A. D.

South America, the message of the Christ was taken to regions hitherto unknown, and new centers of Christian influence were planted in the wilderness of Canada, along the eastern coast of the English Colonies, in the valleys of the great central rivers of North America, and in the few Spanish outposts of Southern California. Mexico, Central America, South America and great areas of Asia, and the Farther East also first heard, during this period, the message of the Christian faith.

The fifth and last period—that of Modern Missions (A.D. 1793-to date) brought into this great adventure a new element in the zeal of the Protestant Churches of every creed, who from the British Isles, France, Germany, and the United States sent forth the heralds of the Cross, until not only the great continents both East and West, but the islands of Oceanica and the mountains and plains of both hemispheres were crossed and recrossed by the paths worn by the feet of those who published the tidings of peace.

During the earlier periods Jerusalem and the churches of Asia Minor and North Africa were the chief centers from which the Christian missionaries were sent out. After the year 300 A.D. Rome, for 1300 years, was the starting point of missionary endeavor. Since then London and New York may be regarded as the chief points of distribution of Christian doctrine.

In studying the charts it should be remembered that no attempt has been made to show in detail the variety and extent of the Expansion of Christianity. To do this on these small maps would be impossible. Only the pioneer or sometimes the most important ef-

forts to evangelize the various peoples of the earth have been indicated. No attempt has been made to show the exact points from which or to which the missionaries have gone or the routes which they have taken. The arrows with their longer or shorter lines simply indicate the lands from which and to which the message has been carried. No one chart, moreover, shows all these lines because, to avoid confusion and duplication, the lines indicating the work of any particular period are not repeated upon the charts of the succeeding periods. Thus, for example, to trace on these charts the efforts for the evangelization of China or India each of the five charts should be consulted in its proper chronological sequence.

In the last two charts the work of the three great branches of the Christian Church is indicated by a different kind of line, Protestant mission movements being shown by an unbroken line; those of the Romish Church by a broken line, and those of the Greek Church by a dotted line. Before the Reformation, however (1517), there was no distinctive Protestant Church, and the Greek Church did but little missionary work save its expansion in Asia Minor and Russia. Only one pattern of line is therefore used in the first three charts.

With these explanations it is hoped that a study of these charts will convey some impression of the mighty sweep of the spiritual forces which for 1900 years have been surging over the world, fulfilling in their progress and influence the prophetic promise of the Psalmist (Ps. 19:4), "Their line is gone out through all the earth and their words unto the end of the world."

Alaska
From Russia
From Russia
Aleutian Isl.
Canada
Mongolia
United
Korea
Japan
China
Canton
Mexico
Hawaii Isl.
Burma
Philippines Isl.
Society Isl.
New Hebrides Isl.
Figi Isl.
Tonga Isl.
Australia
New Zealand

Russia
To Alaska
To Siberia
To Mongolia
To China
To Korea
To Russia
British Isles
London
Germany
France
Spain
Rome
Constantinople
Persia
Jerusalem
Arabia
Barein
Aden
India
Ceylon
Africa
Liberia
Lake Nayanza
Madagascar
Cape Colony
Cuba
Venzuela
Guiana
South America
Brazil
Paraguay
Tierra del Fuego
Greenwich

MISSIONARY CHRONOLOGY

Showing a few of the more important dates in the History of Missions.

APOSTOLIC PERIOD.

(33-100 A. D.)

(Many dates in the Apostolic and Patristic Periods are only approximate.)

A. D.

30. Jesus begins His public ministry.
33. The Great Commission.
33. Pentecost.
35. The Gospel enters Africa (Ethiopia), through Candace's treasurer.
38. Greeks in Antioch evangelized.
47. Asia Minor entered by Paul and Barnabas.
60. Rome entered by Paul.
64. First of the Ten Great Persecutions (Nero).
66. Spain entered by Paul.
95. Completion of New Testament Canon by John's Gospel.
95 Second Great Persecution (Domitian).

PERIOD OF PATRISTIC OR EARLY CHURCH.

(100-800 A. D.)

A. D.

107. Third Great Persecution (Trajan).
125. Fourth Great Persecution (Hadrian).
150. France evangelized from Asia Minor.
163. Death of Justin Martyr in Fifth Great Persecution (Marcus Aurelius).
165. Martyrdom of Polycarp.
185. India entered by Pantenus.

A. D.

200. North Africa entered.
200. Britain entered.
202. Sixth Great Persecution (Septimius Severus).
210. Origen in Arabia.
230. Statue of Jesus erected in Rome by the Emperor, Alexander Severus.
235. Seventh Great Persecution (Maximius).
249. Eighth Great Persecution (Decius).
257. Ninth Great Persecution (Valerianus).
300. Persia entered.
300. Rome largely evangelized.
303. Tenth Great Persecution (Diocletian).
312. Christianity proclaimed as State religion by Constantine.
325. First Ecumenical Council at Nice.
341. Ulfilas, apostle to the Goths.
397. Gauls evangelized by Martin of Tours.
493. Ireland evangelized by St. Patrick.
500. Fridolin, missionary to Franks.
505. China entered by Nestorians.
529. Benedictine Order organized by Benedict of Nursia.
563. Columba, pioneer to Scotland.
570. Birth of Mohammed.
590. Columbanus, pioneer to France.
596. St. Augustine, pioneer to England.
610. Galbus, pioneer to Swiss.
622. Hegira of Mohammed.
632. Death of Mohammed.
700. Willibrord, pioneer to Holland and Denmark.
732. Battle of Poitiers. Repulse of Mohammedans from Central Europe.
755. Boniface, pioneer to Germany.
760. John, of Damascus.

MEDIEVAL PERIOD.
(800-1500)

A. D.

861. Cyril and Methodius in Bulgaria.
988. Russia evangelized. Vladimir, first Christian king, baptized.
1000. Greenland entered by Icelandic Christians.
1095-1270. The Crusades.
1099. Capture of Jerusalem.
1150. Palestine recaptured by the Turks.
1204. Division of Church into Eastern and Western, or Greek and Roman Churches.
1208. Franciscan Order founded by St. Francis of Assisi.
1216. Dominican Order founded by Dominic de Guzman.
1219. Francis of Assisi enters Egypt.
1291. Raymond Lull, missionary to the Mohammedans.
1298. Monte Corvino, missionary to China.
1324. Wyclif, reformer in England.
1339. Huss and Jerome, reformers in Bohemia.
1400. First modern European knowledge of Africa.
1455. Reuchlin, reformer in Germany.
1465. Erasmus, reformer in Holland.
1492. Columbus discovers America.

REFORMATION PERIOD
(1500-1650)

A. D.

1502. Las Casas, missionary to West Indies.
1517. Luther posts theses, Oct. 31, 1517.
1519. Zwingli, reformer in Switzerland.
1521. Magellan discovers the Philippines.
1530. Calvin, reformer in France.
1534. Jesuit Order founded by Ignatius Loyola.
1542. Mendez Pinto discovers Japan.
1543. Xavier begins missionary work in India.

A. D.

1549. Brazil entered by Jesuits.
1549. Xavier enters Japan.
1553. Xavier enters China.
1555. Villegagnon establishes Protestant colony at Rio de Janeiro.
1560. Knox, reformer in Scotland.
1566. Florida entered by Jesuits.
1582. Matteo Ricci, Jesuit missionary to China.
1600. Romanist missionaries in Korea.
1614. Edicts of persecution and banishment against Romanists in Japan.
1615. Canada entered by Jesuits.
1618. New York colonized by the Dutch.
1619. First negro slaves brought to North America.
1622. Romanist missionary order "Propaganda de Fide" organized at Rome.
1624. Dutch missions at Bahia and Pernambuco, South America.
1631. Roger Williams settles Rhode Island.
1641. Mayhews begin mission to the Indians of Martha's Vineyard and Nantucket.
1646. John Eliot, Apostle to the North American Indians.
1649. "Society for the Propagation of the Gospel," or "New England Company," organized in England. Earliest Protestant Missionary Society.

POST-REFORMATION PERIOD
(1650-1793)

A. D.

1664. Von Welz appeals to Church for missionary activity.
1701. First missionary efforts for American negro slaves.
1708. "Society for Promoting Christian Knowledge" organized in Scotland.

I. S P G.
II S P K
III

A. D.

1721. Hans Egede, Apostle to Greenland.
1730. Count Zinzendorf, leader of the Moravians.
1735. Moravians in British and Dutch Guinea, Africa.
1747. David Brainerd, missionary to Indians in New York and New Jersey.
1750. Christian Frederick Schwartz in India.
1784. George Schmidt in Africa.
1787. Sierra Leone founded as an African Christian State by colonization.
1792. English "Baptist Missionary Society" founded. Earliest volunteer society.

PERIOD OF MODERN MISSIONS
(1793 to date)

A. D.

1793. William Carey sails for India. Era of Modern Missions begins.
1795. "London Missionary Society" organized.
1796. "New York Missionary Society" formed; earliest in America.
1796. First missionaries to the Sandwich Islands.
1797. "Netherlands Missionary Society" formed.
1799. "Church Missionary Society" organized.
1800. Earliest work for women in India, begun by Mrs. Marshman.
1804. "British Foreign and Bible Society" organized.
1807. Robert Morrison, missionary to China.
1810. "American Board of Commissioners for Foreign Missions" formed. Oldest permanent American Missionary Society.
1812. Henry Martyn, missionary to Persia and Arabia.
1812. Adoniram Judson and associates sail for Burmah.
1814. "American Baptist Missionary Society" formed.
1816. John Williams, first missionary to Society Islands.

A. D.

1816. "American Bible Society" organized.
1817. Robert Moffat, pioneer to South Africa.
1818. First missionaries to Madagascar.
1819. Dr. John Scudder, pioneer medical missionary to India.
1819-20. Pliny Fisk and Levi Parsons, pioneers in Syria.
1820. First unmarried woman missionary to India, Miss M. A. Cooke.
1820. Hiram Bingham and others, pioneers to Hawaii.
1820. Liberia established as a free native colony by the American Colonization Society.
1820. Large immigration to United States commences.
1823. Reginald Heber elected Bishop of Calcutta.
1827. "Book of Mormon" revealed to Joseph Smith.
1829. Alexander Duff sails for India.
1829. David Abeel and E. C. Bridgman, first American missionaries to China.
1830. Dr. Eli Smith begins work in Turkey.
1832. "New England Anti-Slavery Society" formed.
1834. Death of Robert Morrison.
1834. Death of William Carey.
1834. First woman foreign missionary society ("The Society for Promoting Female Education in the East"), formed in London.
1834. Dr. Peter Parker, earliest medical missionary to China.
1835. Fiji first visited by missionaries.
1835. Beginning of thirty-five years of persecution in Madagascar.
1836. Marcus Whitman goes as a missionary to Oregon Indians.
1836. Titus Coan begins his work in Hawaii.
1836. James Calvert, pioneer missionary to the Fiji Islands.

A. D.

1839. Evangelization of Tahiti, completed.

1839-41. "The Great Awakening" in Hawaii.

1840. David Livingstone begins his work in South Africa.

1842. First treaty ports opened in China.

1843. Whitman's famous journey "to save Oregon."

1844. John Ludwig Krapf, pioneer of East Coast African Missions.

1847. Mormons under Brigham Young colonize Great Salt Lake.

1848. John Geddie, "apostle to the South Seas," arrives at Aneityum.

1848. First Protestant Church building for native Christians erected at Amoy, China.

1850. Allan Gardiner at Tierra del Fuego.

1850. T'ai P'ing Rebellion in China.

1853. Japan opened to America and Europe by Commodore Perry.

1854. United Presbyterian mission; pioneer in Egypt.

1856. William Butler in India.

1858. John G. Paton at Aniwa, New Hebrides.

1859. Japan entered by first Protestant missionaries.

1859. Samuel R. Brown and Guido F. Verbeck begin first educational work in Japan.

1859. Dr. James C. Hepburn begins first medical work in Japan.

1860. John Mackensie, missionary to Bechuanaland, Central Africa.

1860. Treaty of Pekin; religious liberty secured to Chinese converts.

1860. Withdrawal of American missionaries from Hawaii. Islands fully evangelized.

1861. First American woman's foreign missionary society ("The Woman's Union Missionary Society"), formed in New York.

A. D.

1863. Slavery in United States abolished by Lincoln's Emancipation Proclamation.

1863. Robert College founded at Constantinople.

1864. Romanism in Korea almost exterminated.

1864. Samuel Adjai Crowther, a converted African, consecrated first Bishop of the Niger.

1866. Syrian Protestant College at Beirut opened.

1866. China Inland Mission founded by J. Hudson Taylor.

1868. Hampton Institute for Indians and Negroes founded by Samuel M. Armstrong.

1868. Triumph of Mikado's party and beginning of New Japan.

1869. Madagascar fully evangelized.

1869. First woman medical missionary to India; Miss Clara Swain, M. D.

1870. James Gilmour, pioneer to the Mongols.

1870. President Grant's "Peace Policy" for Indians put into operation.

1872. First native Christian Church in Japan organized at Yokohama by James H. Ballagh.

1874. Joseph Hardy Neesima returns to Japan as a missionary to his people, and opens the Doshisha School.

1875. First Protestant missionaries enter Korea.

1876. Alexander Mackay, "Mackay of Uganda," sails for Africa.

1879. Early missions to the people of the Apallachian Mountains.

1881. Young People's Society of Christian Endeavor organized by Francis E. Clark.

1881. Tuskegee Institute for Negroes founded by Booker T. Washington.

A. D.

1885. First permanent missionary work begun in Korea by N. H. Allen, M. D.

1885. Ion Keith Falconer establishes first Protestant Mission in Arabia, at Aden.

1886. First college student missionary conference at Northfield; origin of the "Student Volunteer Movement."

1888. Centenary Conference of Protestant missions of the world, at London.

1889. The American Arabian mission founded. First station at Busrah.

1890. Religious freedom proclaimed in Japan.

1894-5. China-Japanese War.

1898. Battle of Manila Bay. Philippines ceded by Spain to United States.

1898. American Presbyterian Church begins work in the Philippines.

1899. Other Churches follow in missionary occupation of Philippines.

1900. Hawaii admitted as a territory of the United States.

1900. Boxer Uprising in China.

1900. Ecumenical Missionary Conference in New York.

1901. "Young People's Missionary Movement" formed.

1905. First "Missionary Conference on behalf of the Mohammedan World," held at Cairo.

1906. Inception of the "Laymen's Missionary Movement."

1908. China Centenary Conference at Shanghai.

1910. World Missionary Conference at Edinburgh.

1916. Panama Latin-American Conference.

1919. Interchurch World Movement organized.

PREVAILING RELIGIONS

See Map, Frontispiece

Showing countries in which the several religions are chiefly found and the approximate total number of members and adherents throughout the world. Statistics based on Whitaker's Almanac.

Protestants: 171,650,000

United States, Canada, Iceland, Scandinavia, England, Scotland, Holland, Germany, Australia, South Africa.

Romanists: 272,650,000

Mexico, Central America, South America, France, Portugal, Spain, Ireland, Italy, Austria, Philippines.

Eastern Church: 120,000,000

(Greek Church, Abyssinian, Nestorian, Jacobite, Coptic and Armenian Churches)

Russian Empire, Greece, Syria, Asia Minor, Egypt, Abyssinia,

Total Christian Churches Number About 564,510,000

Hebrews: 12,205,000

The Hebrew religionists cannot be localized. They are found in every land, but predominate in none.

Mohammedans: 201,296,696

Turkish Dominions, Persia, China, India, Arabia, North Africa, Malaysia, Oceanica.

Confucianism and Taoism: 300,830,000

China, Thibet, Mongolia, Farther India.

Buddhism: 138,031,000

China, Japan, Thibet, Mongolia, India, Malaysia.

Hinduism: 210,540,000

India, Burma, portions of Malaysia.

Shintoism: 25,000,000

Principally in Japan.

Heathenism (Animism): 157,270,000

Alaska, North America, South America, Siberia, South Africa, Australia, Malaysia, Oceanica.

Summary

Christians	564,510,000	Animists	157,270,000
Confucians	300,830,000	Buddhists	138,031,000
Hinduism	210,540,000	Shintoism	25,000,000
Moslems	201,296,696	Hebrews	12,205,000

Unclassified, 15,280,000

Total Population of World, 1,646,491,000

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